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CHURCH-BUILDING QUARTERLY

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THE CONGREGATIONAL CHURCH-BUILDING SOCIETY

FOURTH AVENUE AND 22d STREET

NEW YORK CITY

The Congregational Church-Building Society,

105 East Twenty-second Street, New York.

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ANNUAL MEETING.

The Annual Meeting of the CONGREGATIONAL CHURCH-BUILDING SOCIETY is held in the United Charities Building, 105 East 22d Street, New York, N. Y., on the SECOND THURSDAY of January, at half-past Three o'clock, P. M., for the election of Officers, the Annual Reports, etc.

The Board meets the THIRD WEDNESDAY OF EACH MONTH.

CORRESPONDENCE

should be addressed to the "Secretary of the Congregational Church-Building Society, 105 East 22d Street, New York City."

DONATIONS, SUBSCRIPTIONS AND LEGACIES

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THE CONGREGATIONAL CHURCH-BUILDING SOCIETY

JULY, 1904

Our June Docket. Our Board, at its meeting on June 27th, confronted one of the largest dockets which has been before it for several years. For ten months there have been from forty to sixty applications each month, calling for about three times as much as could be appropriated. But this last docket reached high-water mark. There were sixty-two applications, asking for $93,325. Twenty of these asked for parsonage loans, and forty-two for church loans or grants. Nearly every one was a worthy case, and some were of great urgency and need. We would gladly have responded to them all. In that case we should have done in a single month about one-third of what we usually do in a year. Of course this was impossible; our funds were utterly inadequate. We were able to respond to only twenty-four of the sixty-two applications, and to appropriate about $22,000. The other cases had to be postponed. If our churches wish to have this work done as it ought to be done, and as the crying needs require, let them hurry their offerings to our treasury and replenish our funds.

The Postponed Cases. Action had to be deferred on thirty-eight applications because we had not money enough to meet them. Three of these deferred applications were from New England, three from New York, three from the South, twenty-two from eleven states in the Interior, and seven from Pacific states. In view of the disappointment and distress which this delay brings to many of these churches, may we not hope that many of the 2,874 churches that did not send a penny for this cause last year will make a generous offering for it at once? And the giving churches may well increase their contributions.

Sunday-school Church No. 38.

The Sunday-schools having contributed enough to aid in completing their Church No. 37, at Buchanan, No. Dakota, are now sending in contributions for No. 38. The church which has been assigned to them is at Carrier, Okla., and it is one of the most interesting fields in that fascinating territory.

Here, in a community of 700 people, ours is the only church, and it is hoped that the blunder of ecclesiastical competition, when two or three half-starved organizations try to do the work of one vigorous church, will be avoided in this place. In the early days of the territory, ten years ago, a little church was built with our aid, which answered the immediate need. The coming of the railroad compelled the town to move down to the tracks, our building going with the others. It was soon outgrown, and we are now putting in $400 on a $1,200 enlargement and improvement, to make this, the only church building in the town, equal to the need. As we have an academy here, we are providing spiritual guidance and inspiration for a large number of young people, who often crowd our church.

The pastor of the church is the Rev. Charles F. Sheldon, a son of Wisconsin, who has done valiant service in other places in Oklahoma. He lives in the parsonage which we helped to erect. He gives the strong, wise leadership which this strategic and important place needs.

"Lest We Forget!"

We are greatly encouraged that so many of the churches remember our cause and send their offerings to help their sister churches in need. But it is sad to see the number who forget. In one eastern state only about one-third of the churches gave anything last year to aid weak and struggling churches to build, while seventy-two churches, with 5,619 members, gave nothing. Twenty-seven of these non-giving churches had from seventy-five to one hundred members each. In another large, rich state, over 20,000 Congregational members in 170 churches had no chance to give anything last year, probably because their pastors overlooked the matter. Forty-eight of these churches had over a hundred members each, and six of them had over five hundred members each! If these more than 26,000 non-giving Congregational church members in these two states had but given us only ten cents each, the $2,600 they would have sent to our treasury would have built five churches. Do not forget!

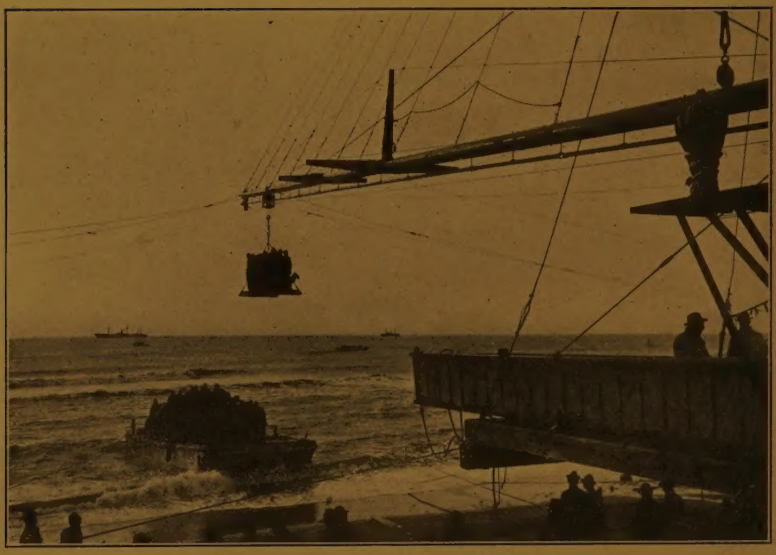
All Aboard for Alaska.

Our Churches in Alaska.

The Year-Book reports three Congregational churches in Alaska. We have assisted each of them to build its house of worship, and for one of them (Valdez) we have helped to build a parsonage. Into this land of gold we have sent more than $5,000, that men may find there the "unsearchable riches," as well as the fleeting treasure of this world.

It will help us to keep cool in these hot July days to make a flying trip northward, and take a look at our investments in these churches. It is not a difficult trip to make. Nearly forty vessels were plying between Seattle and Nome last summer, making from one to six round trips each, and in their journeys to and fro they carried over 12,000 passengers.

When we set sail from the Queen City of the West on beautiful Puget Sound, for the city of the golden sands far up under the Arctic circle, the steamer goes west for seven days, that it may find a passage through the Aleutian Islands at the Unimac Pass. It then points due north for other hundreds of miles through the ice floes till it drops anchor off the mining camps of Nome. It is a ten days' trip, equal to a voyage from New York



LANDING FROM THE SHIP AT NOME, ALASKA.

to Norway. While we are en route we will try to get some adequate conception of the vastness, variety and promise of that great territory, which some called "Seward's Folly," when that astute statesman added it to our national domain.

It is difficult to realize the immense size of Alaska. It looks so small on the average map that we can hardly believe at first that its area is nearly equal to all the States east of the Mississippi River. Yet it has nearly 600,000 square miles, and it would take 470 Rhode Islands to equal it. It stretches itself out so generously that its distance from north to south is as great as from the Lakes to the Gulf, while its farthest western tip is as far from San Francisco as is the Golden Gate from Plymouth Rock. Including its islands, it has over 26,000 miles of coast-line. It has magnificent scenery, with its giant volcanoes, its mighty glaciers, and its picturesque islands. The Yukon River is one of the world's greatest; is navigable for 2,000 miles, is a mile wide 600 miles from its mouth, and pours such a mighty flood into the Pacific that ten miles out at sea one may dip up fresh water from the ocean. It is full of inexhaustible riches—furs and fish, coal and copper, gold and silver, lumber

of the finest sort. It is also claimed that many parts of it will presently rival Manitoba as a stock-raising and wheat country.

One is apt to think of Alaska as a vast wintry waste, a rugged wilderness of snow and ice, but the variety of climate there is great. Southern Alaska is warmed by the Japanese current, which, like another Gulf-stream, sweeps across the sea and down our Pacific Coast. The climate of Sitka is about like that of Washington, D. C.; zero weather is hardly known. As far north as Valdez the temperature resembles that of Boston, though the snows are often deep. At Nome, however, the summer is short and the weather is Arctic.

The last census reports 63,592 persons in Alaska, an increase of about 100 per cent. in ten years. This phenomenal gain was due, of course, to the rush of gold-seekers, after the discovery was made that the very sand of the seashore was rich with fortunes. Six years ago the extraordinary wealth in the beaches, creeks, hillsides and mountains of northern Alaska was revealed, and it has been the El Dorado of hardy adventurers ever since. Placer mining is now giving way to hydraulic mining. Last summer, according to the Government reports, in the short sea-

A Busy Day on Front Street, Nome.

son of one hundred days, $12,000,000 in gold was taken from the ground. It is predicted that this will be the greatest gold-producing region in the world. This accounts for the rush of the many who are willing to endure the hardships and rigors and risks of that Arctic region in the hope that some of that wealth may be theirs.

When we arrive at Nome our steamer must anchor two miles from shore, for the shallow water along the beach permits no nearer approach. The landing must be made by means of lighters, which carry all passengers and freight from ship to shore. But when it reaches the beach there are still difficulties in the way of landing. Unless you wish to wade ashore through the

FRONT STREET IN WINTER.

breakers, you must step onto a huge lift and be swung ashore by a derrick, giving much the sensation of a ride in an airship

Once landed in Nome, one is struck with the vigorous life of this young city. Front Street, on a busy day, is as lively a thoroughfare as can be found anywhere. Here is a permanent population of 4,000 people, which the summer rush of each season increases to 10,000 or more. There are four-story hotels and fine jewelry stores and banks, and all the other indications of a busy commercial town. Children are here, there being 400 enrolled in the schools. There are bright and earnest men and women here, and happy homes, as in every other part of our great country. It is a great mining camp, however, gold being the magnet that has drawn these multitudes here.

If we arrive late in June we shall see the sun set at eleven o'clock in the evening, and if sufficiently wide-awake we may see it rise again at two in the morning. Should we stay over and winter here, we shall find these conditions reversed, the sun rising at eleven a.m. and setting at two p.m. We are only about a hundred miles below the Arctic circle and the region of the midnight sun. In the summer we are likely to find the day hot, and shall rejoice to see them sprinkling the streets. The polar bears and snowbanks will all be out of sight. But in January these busy streets, now crowded with eager fortune-hunt-

CONGREGATIONAL CHURCH, NOME.

ers, will be piled deep with white drifts which half conceal the houses. The Ice King reigns in all this region for nearly three-quarters of the year.

Here in this unique town, well toward the North Pole, the Home Missionary Society started a church just before the dawn of the twentieth century. It could not live without a church building, of course, and four years ago we helped to erect the pleasant and commodious house of worship, whose floor is only eighteen inches above the line of perpetual frost. It is often packed with eager listeners to the gospel. Especially in the

NOME NEWSBOYS—MATERIAL FOR OUR SUNDAY-SCHOOL.

leisure of the long winter evenings does it prove attractive. It has its rivals in the thronged saloons and dance-halls, which are always prominent features of a mining town; but it holds its own against them as a popular institution, and has proved itself a power in the community. The degrading and destructive vices of a pioneer town are here, but they are matched by the redemptive influences of the gospel. The Rev. C. E. Ryberg is the indefatigable and earnest pastor, and while he is taking a needed vacation this summer, after his long winter's work, his pulpit is being supplied by the Rev. G. C. Weiss, to whom we are indebted for many of our illustrations.

In this church, "farthest north," there are enrolled sixty-one members, and it is now self-supporting. Its Sunday-school of 125 is a live institution, and made itself the banner Sunday-school on our records by sending us the largest offering of the year for our "Sunday-school church." Four hundred families are put down as the constituency of this church. Nor does the pastor confine himself to the Caucasian portion of the population, but he is doing earnest missionary work among the Eskimos in the vicinity of Nome, who are a very susceptible and interesting race. They have been too often the victims of the white man's

Eskimo Fishermen.

vices, but when sober are a very amiable and friendly folk, glad to hear the gospel, and ready to accept it. An old road-house a few miles west of Nome has been utilized by pastor Ryberg as a religious rallying point for them, and they group their native homes about it, and in the intervals between hunting and fishing they are taught and trained in the ways of a better life. Only a hundred miles north of here is Cape Prince of Wales, where the American Missionary Association has its Alaska station among the Eskimos who care for the great herds of reindeer that have been brought over from Asia to our country.

We have two other Congregational churches in Alaska besides the one at Nome. They are at Valdez and Douglas, and we will visit them on our return trip.

We can reach Valdez by one of three routes: we may take the ocean route, if we are willing to ride 1,400 miles south and east; or we may steam 2,000 miles up the Yukon river to the Klondike country, and then come out to Skagway by boat and rail; or, better still, we may borrow the airship of Santos-Dumont and take a bee-line straight across the country, a little south of east, about 500 miles. If we wait till winter, we may take the regular Alaskan mode of travel at that season, and go by dog train. The dogs will travel fifty miles a day, and seven of them

Dog Train, Alaska.

will transport 1,400 pounds. Dogs and reindeer are the main reliance for overland transportation. Here we shall find our "Endeavor Congregational Church," which grew out of an Endeavor Society, secured its house of worship by the gifts of Christian Endeavorers sent to our treasury, and was shepherded by a Christian Endeavor pastor who was largely supported by Endeavor Societies back in "the States." The first home of the church was a log cabin, called the Endeavor Hall, a room which was library, reading-room, entertainment hall, prayer-meeting room and church, all in one. The library was a very attractive feature, and kept many out of the saloon. The charms of music also aided effectively, the male quartet of this church being esteemed by some as the best company of singers in Alaska.

Endeavor Congregational Church, Valdez, Alaska.

Founded in 1900, the church has had for most of its life a pastor who might be called the first-fruits of Oklahoma for the ministry. He went into that territory as one of a band of singing evangelists and returned from it after a time to study for the larger work of a pastor and preacher. The Rev. Delbert W. Cram took up the pioneer work of this Endeavor church in Valdez, and remained there till last October, when he returned to Staples, Minn., where he had formerly preached. His successor at Valdez is the Rev. William Burnett. The only other church at Valdez is an Episcopal church of ten members. Pastor Burnett lives in the parsonage which we helped to build, and the model

WINTER "SHUT-INS" IN ALASKA.

home-life of the minister's family preaches as effectively as the pulpit.

One naturally thinks of cold weather in connection with Valdez, which is more than a thousand miles farther north than Seattle. Yet it is by no means a bitter climate in winter. It is sometimes shut out from the world by the winter sea for a month. If the bay freezes over it is only for a short time. The trail over the Government military road is open all winter. It is a growing and prosperous town, with stores, and newspapers, and steamship companies, and a rising prosperity.

To be sure they have some deep snows there, of which Mr.

Cram recently gave a vivid account in the *Home Missionary*. He says: "We found Valdez almost a buried city. On the day that we landed there were nine feet of snow on the level, and afterwards seven feet of fresh snow fell. The cabin in which we made our home, one room, twelve feet by fourteen feet, was completely covered, except the peak of the roof, and on that there were at one time three feet of fresh snow. We ascended a flight of six or seven steps in order to get from the house to the trail that leads to the street.

"But worse than all the snows are the periodical winds that blow off the glacier three or four months of the winter season.

VALDEZ, ON COPPER RIVER, ALASKA.

It is fortunate that these winds are periodical, for if they were not, people could not live here at all during the winter. These 'blows,' as we call them, last all the way from thirty-six hours to fifteen days.

"Sunday morning we awoke with the consciousness that one of these glacier winds was upon us. When I opened the door I found the snow had drifted half way to the top of the door and had filled the entrance completely for some distance back.

"I was afraid I could not get to the church, a little over four blocks away, and yet I thought I would try. Just as I had put

on my overcoat, overshoes and leggings, and was about to make an attempt to get to the church, there was a heavy knock on the door of our cabin. On opening the door I found a man there, almost exhausted. His brother lived in the next block to us and he was on his way to see whether they were completely 'snowed under.' He had gone a few feet past our doorway, and one of those heavy gusts had caught and almost suffocated him. As he lay helpless in the snowdrift he looked up and saw smoke coming out of our stovepipe; he struggled through the snow back to our cabin and remained for two hours, resting and drying himself out. In the afternoon one of the young men of the Christian Endeavor Society came to see what condition we were in and told us not to attempt to attend the service and that he would conduct the meeting.

"Only twelve were present at that meeting, eleven men and one young lady. After the Endeavor Society meeting it was announced that the pastor was buried in a snowdrift and that there would be no preaching service."

A Miner's Cabin.

In Douglas, we have the oldest Congregational Church in Alaska; it was organized in 1898. It is located on Douglas Island, just opposite the City of Juneau, the two constituting one large community like the Twin-Cities of Minnesota. Douglas has a population of 2,500, and is the location of the Great

Treadwell Mine. The church has forty members, and in 1899 we helped them to complete the house of worship which has been for them a real church-home. The pastor is Rev. Thomas Coyle, who has thrown himself into the work with great energy and devotion and has won large influence among the people of that community. He counts one hundred and fifty families in his congregation and has a large following among "outsiders." There are peculiar difficulties in the work here, for the mines run night and day, seven days in the week, and never shut down except on the "Glorious Fourth" and on Christmas. These two festivals win recognition, but there is none for the Sabbath. Of course, only one "shift" at a time can be drawn to church, while the other is at work. The effect of this is well described by Pastor Coyle, as follows:

"I worked for brief intervals during my seminary course in several different and difficult fields, and during the eight years of my ministry I worked in the State of Washington, but for sheer indifference and stolidity in spiritual matters this community is by far the worst of any that I have been in. No community can systematically break the Sabbath as this one does and not be degraded by such desecration.

"There is a work to be done among the children. With a ball game every Sunday with the young men from the nearby town of Juneau, we have had to struggle to keep the children at the Sabbath-school. We averaged sixty per Sabbath."

The importance of our work in Douglas is very great, not only on account of the immense good which is being done in that busy mining town, with its crying spiritual needs, but also because our church stands at the gateway of the Klondike country. Crowds of eager seekers of fortune throng the steamers in the summer, and pour their tides through Juneau and Skagway into the rich valley of the Upper Yukon, where lies hid the yellow treasure which they crave. The eddies of these tides often drift our way, and our Church gains new power and influence over those thus reached.

As we steam homeward from Alaska by the inside passage, enjoying the picturesque and splendid scenery of that famous route, we must surely feel as we review the glimpse we have had of our three churches in that great territory, that our work there has but just begun. Very grateful are we for what has already been done. But the inexhaustible resources of that land will

ALL READY FOR SUNDAY-SCHOOL.

surely draw thousands more to develop its untold wealth. Where they go the gospel must follow, and churches must be built. And they can only be built as we lend our aid.

The Evolution of a Church.

One of the most remarkable and interesting cases of church development in recent years is that of our Snyder Avenue Congregational Church in Philadelphia. Less than eight years old, it has already attained a membership and an influence which many churches do not reach in a score of years. Its story is an encouragement to every young church, and is especially a good example of the work which needs to be done in every one of our large cities.

The church grew out of a Sunday-school, which began work

in 1893 in a populous neighborhood in the southeast part of Philadelphia. Beginning in a private house, and finding lodgement for a time in a building known as the "Farmhouse," they finally established the school in its present location at the corner of Third Street and Snyder Avenue. This is the center of a growing population, surrounded by a multitude of the comfortable homes for which the Quaker City is famous. It is estimated that within a radius of five blocks from that corner there are 10,000 people, and within this circle there are few churches.

"The Tin Shed."

The building then occupied was a small frame structure which had been erected for the storage of oil barrels. It was made of rough boards, and in many places the cracks were battened with tin cans, which were split and flattened and nailed over the gaping seams between the boards which let the breezes and frosts too freely into the building. This gave such a mottled and variegated appearance that the building was called "the Tin Shed." A change in the front, and a church sign, gave a slightly improved ecclesiastical effect, and the changes in the interior gave fairly comfortable rooms for the development of the embryo enterprise.

Not until the summer of 1896 were matters sufficiently matured to venture upon independent church life. But upon July 15th of that year a Congregational Church was organized, and on November 5th, 1896, it was formally "recognized" by council and welcomed into the fellowship of the great sisterhood

Rev. F. E. Wieder.

of churches which represent the Pilgrim faith and polity. At that time the church had twenty-seven charter members and about one hundred and fifty in its Sunday-school. This fledgling church continued to worship and work in the "Tin Shed" very happily and effectively for more than a year, but it had the popular favor and was growing all the time.

The young church was fortunate in having as its pastor the Rev. Franklin E. Wieder, who still remains as its efficient and much loved leader. Trained in the Reformed Church, and a graduate of its Theological Seminary in Philadelphia, he is thoroughly at home in the Congregational Church, and finds its freedom and fellowship distinct aids in aggressive religious work. He has the added advantage of having had a business experience which has given him a knowledge of men and of practical affairs, which has been of great service in this work. Not only is he a preacher whom his people love to hear, and an admirable organizer, but he is an indefatigable pastor, illustrating Dr. Cuyler's adage that "a house-going pastor makes a church-going people." Some idea of the work done in this direction is shown by the report for 1903, which states that he made 1,560 pastoral calls last year, officiated at twenty-five weddings and at eighty-nine funerals, and baptized ninety-nine babies. It need not surprise us to know that such a "people's pastor" welcomed seventy-three new members into his church in 1903, of whom sixty-six were received on confession of faith.

Within a year after the church was organized, the "Tin Shed" was more than outgrown, and the importunate people were knocking at the doors of the Congregational Church-Building Society for aid to help build a large and commodious chapel. The appeal of such a growing work was irresistible, and our Board promptly voted a grant and loan sufficient to secure the desired result. An attractive chapel was erected of Pompeiian brick, with handsome windows, and an attractive auditorium capable of seating five hundred people. The cost of the building with its lot was about $8,000. It was dedicated with rejoicing on March 6th, 1898, and Dr. L. H. Cobb, whose wise and generous help had been of invaluable assistance in securing the building, preached the dedication sermon. The tokens of God's loving care continued to be manifest there, and the congregations and Sunday-school increased marvelously, until every available space in the new chapel was occupied and often overcrowded. Conversions were continually being made, and the summer audiences were nearly as large as those in the winter. A notable feature of the church life is found in the fact that while they were bending every energy to raise money for the development of their own work and to pay for this building, they conscientiously gave to our missionary causes as

SNYDER AVENUE CONGREGATIONAL CHAPEL.

well, counting that an essential duty of church life. Though a people of moderate means, a glance at the year book shows that they systematically give to every one of our great missionary societies.

Five years' growth in the beautiful chapel made farther expansion imperative, and the cry "More room!" went up from both congregation and Sunday-school. In justice to the children who came thronging to the Bible-school, and to the people who rallied to the preaching service, it seemed that a larger building could not longer be delayed. The church had secured the beautiful corner adjoining the chapel, and had kept before the eyes of the people a fine picture of the noble structure they hoped sometime to erect there. Again came the Macedonian cry to the Congregational Church-Building Society, "Come over and help us," and after our Board had studied the situation it responded generously with another grant and loan, which, when matched by the resolute effort and self-sacrificing offerings of this earnest people, enabled them to proceed with the work.

SNYDER AVENUE CONGREGATIONAL CHURCH.

On September 3d, 1903, the corner-stone of the new church was laid amid songs of jubilation, and the service was regarded as a token and pledge that the heartfelt prayers of the people were being answered, and that God would lead them out into larger fields of blessed service. On May 22d, 1904, the new and completed church was dedicated with thanksgiving and praise to Him who had helped them to secure their heart's desire. Secretary Richards was with them at both these services, and a week of special meetings followed the formal dedication. The new church is a beautiful edifice, of Pompeiian brick, with ornamental windows, an audience-room which will seat nearly a thousand, and with its group of rooms affording ample opportunity for the various societies and the splendid Sunday-school of this church.

Some impression of the value of the investment we have made here is shown in the fact that the little nursling church, organized with twenty-seven members eight years ago, had grown to a membership of 433 at the close of last year, and the Sunday-school of 150 then has now about 700 on its roll. The

Senior Brotherhood of Andrew and Philip has fifty-six members and the Junior Brotherhod sixty. There are 113 Christian Endeavorers, and a novelty in church-life is the "Men's Missionary Society," which matches that of the women. Starting with nothing eight years ago, they have, by faith and consecration and indefatigable effort, secured a fine church property worth over $33,000, all paid for or fully provided for. We hope the history of this interesting church will be repeated in every one of our great cities.

Wise and Willing-Hearted.

By Mrs. Arthur E. Arnold.

(With Illustrations from the Wide Field.)

Three months after the Exodus we find the children of Israel organized into a church-building society, with Moses as president. The command to build a sanctuary, that the Lord might dwell among them, had been given to Moses during the forty days of his solemn sojourn on the mount, and he spake unto the children that which he was commanded; according to the pattern given by God Himself, even so should they build the Tabernacle.

A Prairie Home.

It is pleasing to note the quick response, and to know that in interest in the work and desire for its accomplishment the Hebrew women quite equalled the men. It is pleasant to let the imagination rest upon the scene in the great camp as Moses' words came to the ears of the people: "Take ye from among you an offering unto the Lord. Whosoever is of a willing heart, let him bring it, an offering of the Lord." The minds of the women must have taken inventory of the things dear to

every womanly heart, that in spite of the bondage in Egypt they had accumulated, and in spite of the stress and hurry of their departure had brought with them into the wilderness. The temptation to withhold their treasures seems to have been resolutely put aside, and without hesitation their choicest and best was willingly given to swell the building fund. Bracelets, earrings, rings, all jewels of gold, came from the women of wealth, although they must have been certain they were never likely to have an opportunity of replacing them. For those who did not possess these rich adornments, skill and artistic taste seems to have counted as an equivalent, and the busy hands of the spinners brought beautiful fabrics, fine linen, rich in coloring of blue and purple and scarlet. Even those whose only store was the coarse goats'-hair were stirred up to spin it skilfully into the great curtains which covered and protected the Tabernacle itself, where, though neither costly nor showy, they were seen by all eyes in the camp. In the story these humble givers are placed side by side with the princes who brought onyx and other precious stones for the ephod and the breast-plate, and the value of their gifts counted as equal to these princely offerings.

A Primitive Parsonage.

When the furnishings of this first sanctuary were being made by the skilled artisans called to the work, we are told that the great laver which stood between the altar of burnt offering and the place of the congregation was made of the looking-glasses of the women. Was not this a triumph of grace over vanity? A mirror was one of the most cherished possessions of an Oriental woman, and the workmanship of a small oval or round plate of brass capable of polish enough to serve as a looking-glass, made its possessor the envy of her less fortunate

friends. We may well exalt these women to a high place in our regard, for we read that they were in the habit of "assembling at the door of the tabernacle," or tent of meeting set apart by Moses for temporary use. Perhaps this manifested interest and faithfulness may explain their unselfishness. At any rate, they are accorded this especial and honorable mention, and we only inquire in passing as to the probable effect of an application of this test of mirrors for missions upon the devotion of the twentieth century woman?

This subject of the part taken by women in building the first sanctuary gains in interest as we study it, and is full of instruction and inspiration for the women of to-day, who may well allow this old-time example of womanly zeal to give an added impulse to their own activities.

1. We notice that when the command to build was given the Hebrew women *recognized a call to duty personal to themselves*, and that *their response was immediate.* Comprehending the need, without delay or discussion they came with their offerings.

PASONAGE AT PAYNESVILLE, MINN.

2. Again we notice that *their response was ungrudging and spontaneous.* "Their hearts stirred them up," "their spirits made them willing." Rich and poor alike gave of their best, whether jewels of gold, costly and rare spices, a ram's skin, a piece of acacia wood, or their skill in the difficult task of weaving the short goat's-hair. The camp became a busy hive, each intent on doing something for the building without question or complaint. It would seem if warrant were ever needed for the modern "Aid Society" it could be found right here under the Mosaic dispensation.

3. In our further study we find that the response of the women was not only immediate, ungrudging and spontaneous, but *it was unselfish and unconditional.* Very much of the wealth of both men and women was in the form of ornaments very dear to

the Oriental, yet they poured out their gifts so lavishly that the workmen said, "We are hampered in our work. There is more than enough." So in this simple story, hidden away in a part of the Bible seldom read, we find at once a model for our giving, an inspiration to our consecration, and the exemplification of the great truth that success in undertaking for God lies at the end of the path of obedience.

In the present, as in the time of rearing the tabernacle in the wilderness, *building is an essential factor* in the work of extending the kingdom of God. Only second to the actual preaching

PARSONAGE AT HART, MICH.

of the Gospel by our missionaries is the work of building churches where they may preach and houses where they may live. THE CONGREGATIONAL CHURCH-BUILDING SOCIETY, while welcoming the co-operation of women in building churches, has wisely placed in their hands the work of building parsonages. Their relation and their responsibility to this branch of the building work is thus made personal, and it is this personal relation of women to parsonage building that it is sought to emphasize in this consideration of the subject.

The personal element enters into this work because to build a church is to build a home. The home, as well as the church, is ordained of God, and can never fulfill its highest possibilities

except under favorable conditions. The home-making instinct is strong in woman, and the call to aid in building homes for those pastors and their families who are striving—often under the most discouraging conditions—to demonstrate the value of a Christian home to the people about them, should appeal to Christian women with great force.

A minister's home bears an important relation to himself, his family, his church, his denomination and his community. That every church should have a meeting-house goes without saying. It is just as true that every church should have a parsonage.

If the laborer is worthy of his hire, he is worthy of a house to live in, a house planned for his needs and those of his family,

PARSONAGE AT FRIENDSHIP, N. Y.

which they in turn may use as a means of strengthening the work of their church in the community.

A parsonage is a great economizer of the pastor's power. With it he is freed from the embarrassment and worry and expense of house-hunting and house-renting; without it much of his time, strength and peace of mind are frittered away, to say nothing of the sacrifice of the convenience, comfort, and even the health of himself and family. A minister cannot do half his best when obliged to live, as so many of our missionary pastors do live, in extreme discomfort, and under conditions so nearly intolerable as effectually to frustrate the desire every genuinely consecrated minister has of making his home an object-lesson in the community. To compel them to do so is a

palpable and a deplorable waste of men and money. In relation, then, to the pastor and his work, his family and their comfort, the parsonage is a saver of time and money and men, and a promoter of health, opportunity and success. This is true of the parsonage in our frontier Home Missionary fields; it is true in village, town or city in the older States.

In relation to the local church, a parsonage is a distinct advantage. It raises the standing and increases the importance of a church in the community. Nobody except a real estate agent but has more respect for a church which comfortably and conveniently houses its pastor, than for one which leaves him to take his chances with the army of house-hunters.

PARSONAGE PLANNED BY M. H. VAIL, DIXON, ILL.

In the denomination at large the smaller church with a parsonage has a better standing than the larger one without it, and more readily commands the services of a pastor. A good parsonage has often been a lodestone of sufficient power to attract a pastor from a large to a small field.

A comfortable and convenient parsonage has great attraction for a minister's wife, who often gives the casting vote when the vexed question of moving is up for decision, and is willing to leave the ills she has and fly to those she knows not of—all for the sake of being mistress of an attractive parsonage; and no wonder! The recital of the trials and privations that have been uncomplainingly borne by home missionary wives, upon whom and their children they press with greatest severity, would move any company of women to tears. Too often they are compelled to live in narrow, comfortless quarters, perhaps in one room, the four corners of which are called by courtesy

parlor, bedroom, study, kitchen; too often they are insufficiently clothed and warmed and fed; too often they are haunted by the fear that sickness and death may thrust their unwelcome presence into the family circle.

In many a lonely settlement these mothers have watched with agony the fading away of their little ones, and have yielded them to the embrace of the grim monster, all the time assured that if there had only been a safe and comfortable home in which to live—if only there had not been those open walls inviting the stalking presence—they might have kept the dear ones safe in their own loving arms.

Many a missionary mother has watched and waited in dread for the time when another should float into her home on its tiny wings and nestle in her bosom, fearing that the harsh surroundings would repel the sweet presence, and cause it to fly back again to the heavenly clime from whence it came, and she be forced to say—

Death, take her to thine arms
In all her stainless charms,
And with her fly
To heavenly haunts where,
Clad in brightness,
The angels lie.
Wilt bear her there,
O Death,
In all her whiteness?

It requires no stretch of the imagination to believe that all these things may be true. That not a winter passes that they are not true in the case of more than one home missionary family at the front is well attested by facts. If the wise and willing-hearted women of our Congregational churches will accept the work of building parsonages as belonging to them personally, and as something appealing to their loyalty to the home in which is conserved the family and all the interests which they hold dear, these saddening recitals need never be heard. Our duty done, there will be sunshine instead of shadow, joy and rejoicing in place of lamentation.

But while this sad aspect of the parsonage work appeals to womanly sympathy, it should not be made the basis of interest or gifts. "An honest tale speeds best plainly told," as Shakespeare tersely says; and it is hoped that the practical suggestions which close this study of the relation of women to parson-

age building may serve to present the subject in such a way as not only to arouse sympathy but to stir up the willing-hearted to increase their gifts.

We are accustomed to think that when we have given money to build a parsonage, and it is reported built, our responsibility ends. We learn, however, that when the wise heart of the Shunamite stirred her up to provide the first missionary parsonage she also furnished it. We also find that the contributions of the Hebrew women were used for the furnishings of the tabernacle. This suggests the thought that it would be a wise and helpful ministry to provide missionary parsonages, and, indeed, all others, with such furnishings as are most difficult to move or most difficult to fit. In these days of short pastorates not the least of the burden coming upon the itinerant minister, and especially upon his wife, is the necessity of replacing broken furniture, china, bookcases and stoves, non-fitting shades and carpets. She accepts with such joy as she can muster the spoiling of her goods, well realizing that the tender mercies of a freight train are anything but merciful to her belongings. She is not particularly comforted while viewing the wreck of her most cherished china or bric-a-brac to be told by a good deacon's wife who has celebrated her golden wedding, "Why, I am using my mother's china, and not even a cup is cracked!" The minister's wife needs to be an expert repairer in many lines, and often spends the first month's time, and not seldom a good share of the first month's salary, in a new field trying —often without success—to repair the ravages of the last "move." Sometimes she scarcely more than gets her house-

PARSONAGE PLANNED BY M. H. VAIL, DIXON, ILL.

hold goods into presentable shape before they are off on their travels again. It would be an exceeding comfort to her to find a parsonage supplied with a range, one heating stove, a rug for the parlor, covering for the hall and stairs, shades for the windows, and a supply of dishes, at least to the extent of plates

PARSONAGE PLANNED BY M. H. VAIL, DIXON, ILL.

and cups. It is hoped that more than one stewardess of the Lord's bounty to whom He has given much may receive into a wise and willing heart this hint of how to do a great good.

The relation of a parsonage to the community is largely on the social side, for one of the things a pastor's wife delights to do is to make the parsonage a social center. Not that all the

"socials" should be held at the parsonage; but the minister's wife welcomes the opportunity to bring the members of the church and congregation into close relations with the pastor in his home; and if she makes her efforts in the direction of simplicity, democracy and friendliness she will succeed—*but* this requires that a parsonage should be suitably and conveniently planned, so that the pastor's wife may carry out her helpful social projects unhindered. Here is a hint for parsonage-building committees and for the Building Society when sending out plans. Parsonage architecture is well worth careful study; and another hint for the builders is to make sure that one room is planned for the pastor's study; that it is furnished with well-made bookcases, and, O joy to a pastor's heart! the shelves themselves furnished with a set of one of the best up-to-date commentaries and a score of the latest and most helpful books. None but a pastor can know what a boon such a parsonage furnishing would be to one who must often deny himself these really essential things because of insufficient salary and the multiplied expenses of his nomadic life.

In closing, we may reflect that although our text and our examples of womanly service were taken from the dim past, the lesson of the story is fresh, the incitement to duty plain, the inspiration to unselfish giving to a work most suitable for women to be found in every line.

From this time let us count it an honor that the parsonage work is ours. Most of all, let us, as did the wise and willing-hearted women in the camp of Israel, respond to the call so promptly, so ungrudgingly and so generously, that the Congregational Church-Building Society may be able to say, "There is more than enough."

A Trio of Churches.

No better illustration of the importance of keeping a church well insured can well be found than in the church at Albion, Ill. This is one of the most important points in southern Illinois. With a population of 2,500, almost entirely American, it is the seat of the Southern Collegiate Institute, thus having in its constituency a large number of young people who are obtaining their education. The school and the church are closely

First Congregational Church, Albion, Ill.

associated, and the prosperity of one means the prosperity of the other.

Here, thirteen years ago, we aided the young church by a grant and loan to build its house of worship. In this building the church more than doubled its membership, and was doing excellent work. But on one fatal Sunday last fall two of our churches took fire and were destroyed. One of them was in Jerome, Arizona, and the other was the church in Albion. Picture, if you can, the dismay, disappointment and sorrow of these two congregations, so far apart, yet united in a common grief, at seeing their loved church-homes in ashes!

Rev. Henry A. Atkinson.

Fortunately, both churches were well insured, and without any delay the insurance money was collected by our Society

and appropriated at once for the rebuilding of these churches. Albion is thus rehabilitated with a very attractive edifice, seating 500 people, and affording a fine equipment for all its work. The people in the church and community rose to the occasion nobly, and, undaunted by calamity, they did their part in restoring the church, with self-sacrifice and energy. They were bravely led in the enterprise by their gallant young pastor, Rev. Henry A. Atkinson, who is to be congratulated on the courage and devotion with which pastor and people have worked together to secure the new house of worship.

The Highland Church, Portland, Oregon, is one of the most promising opportunities for our work in that State. Situ-

HIGHLAND CONGREGATIONAL CHURCH, PORTLAND, OREGON.

ated in a growing suburb, which is filling up with great rapidity, it is a mile from any other church of any denomination. When the site was selected one could stand on the lot and count a hundred houses in the course of erection, or but recently completed. The public school, a few blocks away, is crammed with children. The community is made up of people of all denominations; but the Congregational church seems to be a "common denominator" for them all, and they have come readily into the young organization, which is not yet a year old. The enterprise began as a Sunday-school, under the care of the "First Church," and before they were ready to care for them adequately nearly 250 children swarmed into the school. The thought

of a tent to accommodate them (which was too expensive), and a "wigwam" for temporary shelter (too ungainly and transient), developed into plans for a church. The church, made up of intelligent, progressive and prosperous people, of moderate means, most of whom have built their own homes and are paying for them on the instalment plan, is now housed in this very pretty church-home, which already overflows with the Sunday-school. The First Church stands "godfather" to its former "branch," and the Home Missionary Society is watching over it with brooding care.

The young pastor of this young church of such glowing

Rev. Arden M. Rockwood.

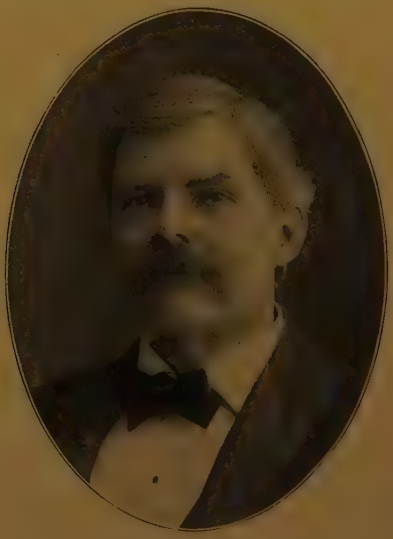
promise is the Rev. Arden M. Rockwood, who was ordained five years ago. He takes up the work which was begun by General Missionary D. B. Gray, and the latter writes:

"The new pastor is greatly pleased with the church edifice, its superior location, and his important field untrammeled by other denominations, and the people are greatly pleased with the new pastor and his wife. Your Society has helped in a field where prompt assistance was sorely needed because of the modest means of the people, and it has encouraged them to do their very best. Many of other denominations are coming in, and the utmost harmony and good feeling prevail. If your

Society does as much good with all its appropriations, its treasury ought to be replenished with large gifts from the churches and individuals who wish to lay up treasure in heaven by helping the Lord's work on earth."

CONGREGATIONAL CHURCH, CLARION, IOWA.

That Iowa is building a fine class of churches is evident from the new edifice at Clarion. In this town of 2,000 people our church of nearly 200 members is an important factor. Our Society lent a hand in completing the house of worship in 1883. But nearly twenty years brought larger needs, and we were glad to reach out a helping hand once more; and the present handsome structure is a credit to the people who have toiled and given to secure it. The property has cost



REV. SAMUEL J. BEACH.

about $6,000. The pastor, Rev. Samuel J. Beach, has been with this people seven years, and the church has grown finely under his fostering care.

Coming to Denominational Self-Consciousness.

By Rev. Dwight Mallory Pratt, D.D.

Providence has committed to us in America one of the mightiest problems that ever confronted the Christian Church—the problem of taking a continent for God, and of evolving a civilization that shall be Christian through and through.

The Church has much to learn from the statesmanship and sagacity of the business world. The telephone is invented, and in half a generation it finds its way into every village between the two oceans, and even stretches its wires among the scattered population of the country. So quietly and rapidly is the conquest made that before we are aware a continent is possessed, and Boston is talking with San Francisco.

It matters not whether it be a sewing machine or piano, a toy pistol or an automobile, the man of commercial enterprise says, "It shall go the world around and all mankind shall become my patrons." In a decade his word comes true and every great center on the globe is using the new invention.

Are not such organizations, such statesmanship, such pluck and push and persistence possible to the Church of the living God? What work on earth compares in vastness and grandeur with that committed to the followers of Jesus Christ? There is something nobler than building cities and commercial industries, and that is building men, building civilization, building humanity into one great national and international brotherhood, until the Kingdom of God becomes a realized fact on earth.

I.—What part have we as Congregationalists in this constructive work? Why are we the seventh denomination in size on this continent instead of the first? It is a shame to be second even, if being first means the advancement of Christ's spiritual empire. I am not pleading the cause of a denomination as such. The days of sectarian rivalry, thank God, are nearing their end. But be it remembered that we *are* a denomination, and that if we accomplish anything for the advancement of the Kingdom of God in America it must be through our own organized agencies and constructive work.

The sons of the Pilgrims should have been the largest Christian body in this country. They were first on the shores of the

Atlantic, they should have been the first to reach the shores of the Pacific. The Pilgrim spirit that mastered an ocean should have mastered a continent. It would have done so had not the sons of the Pilgrims lost sight of their mission. The time came when the Hudson river was wider and more formidable to them than the Atlantic. They stopped on its banks satisfied. They actually entered into an agreement to leave all the rest of the country west of New England to the other denominations. They never dreamed of the mighty continent that lay before them for material and spiritual conquest. They never dreamed that they stood on the threshold of an opportunity greater and more glorious than had come to the Church in the onward movement of eighteen Christian centuries.

Thus it came to pass that for fifty years our fathers slumbered and were content to rest, while others won the glory of conquest and substituted other ideals for the democracy and spiritual freedom of the Pilgrim polity.

Had it not been for this colossal mistake, this lack of prophetic vision, this utter want of denominational self-consciousness, Congregationalists would have been the largest denomination in America, and *much of the sectarian rivalry and competition of the past hundred years rendered impossible.*

This strange era of self-effacement must be accounted for by the fact that our fathers had grown up in New England without the consciousness of denominational rivalry. New England was all their own. They were not spurred to a sense of their individuality as Congregationalists by competition. They had not come to plant a sect, but to build up the Kingdom of God on these shores. This was their glory. But notice that the moment they failed to realize that this breadth of spirit, this unselfishness, this intellectual and spiritual freedom, constituted the very reason why they should have been enthusiastic to perpetuate their own, they lost their spiritual grip and their zeal for conquest.

Their children, to this very day, have not outgrown this unconscious but well-nigh fatal mistake. No body of Christians in America are so willing to efface themselves as they. They are often as willing to build up other churches as their own. They are not impressed as they should be with the glory of their mission as pioneers of progress in the spiritual possession of a nation.

Nothing has ever so stirred my blood so much as this lack in the sons of the Pilgrims. I am a New Englander, a son of the Pilgrims, born and bred in the Congregational faith. I have lived under the shadow of the Rockies and in the heart of the Interior, and I confess to a growing zeal for the polity and spirit that came over in the Mayflower, and I would say to every son of New England: "Glory in your principles, rejoice in your inheritance, and when you move to other sections of the land take a place of leadership in maintaining the faith and polity which were the glory of your fathers and should be equally our glory to-day."

Because we have not done this other denominations have outstripped us in leadership and power, and have won the crown of prestige that should have rested on our brow.

II.—These days of slumbering, thank God, are over. This Rip Van Winkle sleep of half a century is long since passed. Our denomination is now awake. The story of its awakening proves the old scriptural doctrine of regeneration. Congregationalism, in America, was born in the Mayflower; but it was not born to denominational self-consciousness and aggressive zeal until it was born again at the Albany Convention in 1852, when it was voted to raise $50,000 and start out upon a new era of growth and achievement in the far West. The birth-hour of our denominational spirit, and thus of our denominational power, was the moment when the men of the last generation awoke to their mission and determined to have some part in the spiritual enterprises of this great nation. From that moment —the moment when our Church-Building Society was born, to this hour, there has been a steady and splendid march of the Church of the Pilgrims across the continent.

Look at the contrast between the past fifty years and the two centuries that preceded them. From the landing of the Pilgrims to the organization of our own Church-Building Society, a period of exactly 233 years, only 2,000 churches were organized with a membership of but 200,000. In fifty years our Church-Building Society has far outstripped the work of two centuries, building 3,412 church edifices, raising the number of our churches to nearly 6,000, and their membership to a number rapidly approaching 700,000.

What a contrast! 2,000 churches in 230 years, 3,400 churches in 50 years, 200,000 members in two centuries and a quarter, 450,-

000 in half a century, and all because our fathers in 1852, led by such men as Henry C. Bowen and Dr. Leonard Bacon, declared that henceforward Congregationalists should have *their* part in taking this great country for Jesus Christ.

Twenty-six years before this our National Home Missionary Society was organized, but being practically interdenominational, it scattered its gifts everywhere and did no spendidly aggressive and centralized work until the birth of our Church-Building Society made constructive and centralized work possible.

Getting married does not constitute a home. The new couple must build themselves a house if the family would have permanence and prosperity. Without the Church-Building Society our Home Missionary Society is as helpless as a married couple without a home. Its work is scattered and transient and useless unless centralized under one domestic roof.

Our Church-Building Society has done more than any other one agency to put business methods into our denominational work. It has practically housed the denomination. It has put the roof of protection and security over nearly two-thirds of our churches and made possible this large and permanent growth. And yet the value of its work has never been truly understood or appreciated.

Have you ever seen a little company of believers struggling to maintain Christian worship and secure a Christian sanctuary in a newly settled country, in a mining town or in the growing suburb of a great city? It is a beautiful and heroic sight. They stand for all that is good and true in the home and in society. They give and toil and pray and sacrifice. The forces of evil multiply about them—the saloon, the gambling den, the place of evil resort, and they feel that the conflict is unequal, and, perhaps, useless.

Then the great loving heart of the Church in the homeland of the East says, "this is too hard a fight for you alone, you may count on us for help, we will send you a minister and help you build a sanctuary, and bye and bye when you are strong and the good in your community has gotten the upper hand of the evil, you can help some other company of Christians in the same way.

This, brethren, is in substance the history of our Home Missionary and Church-Building Societies. One helps to secure

a minister, the other to build the sanctuary and minister's home until the wilderness becomes a garden and the dry ground springs of living water.

III.—Look at the wisdom and business sagacity of this work. Churches are not carried like infants. They are simply helped until they can stand alone, and the money comes back to do its blessed work of helping some other infant church to stand.

If a grant is made it comes back in later years in the form of stated contributions; if a loan is made, five or ten years witness its entire return for another career of benevolent ministry. The first church ever aided received a grant of only $800. It has paid back in contributions over $3,300.

During the past fifty years the little sums loaned for this constructive work have come systematically back, until, in their repeated return, they aggregate the splendid sum of over $1,000,000.

Thus it is that hundreds do the work of thousands. Thus it is that your specific gifts multiply as the years go by, and are still at work representing your love and consecration long after you are gone. Well has this been called "potential immortality,"—the privilege of continued and unending service in the generations to come.

IV.—Will not this work, in time, by this revolving and returning process carry itself? Never! The work grows faster than our gifts. Few realize the magnitude of our national empire and the growth of our population. Great tidal waves of humanity are rolling in upon us surpassing in vastness and extent all the migrations of the past. Counting one thousand people to a church it would take 1,000 new churches annually to meet the wants of the immigrants alone. They are coming at the rate of thousands a day; at the rate of nearly a million a year.

The Protestant churches of America are now building a new sanctuary for every working hour of every working day in the year, and yet they cannot keep pace with the need. We, as Congregationalists, are organizing three churches a week, yet the calls for aid far exceed our ability to meet them. This work will go on increasing for centuries. Our 76,000,000 will become hundreds of millions before the end of the next hundred years. We do not, we cannot comprehend the magnitude of the work God has put upon us. Such onward march of em-

pire is enough to make our blood tingle and our hearts throb with new energy and hope.

Were our piety cold, our patriotism should stimulate us to this mighty task. It is more, far more than a problem of national growth. It is a problem of national self-preservation. We cannot afford to be indifferent to the spiritual needs of this great people. Our cities must be redeemed or our political institutions go into moral decay. Municipal corruption is the crime of all our civilization. The church is the saving power of all our other institutions. Neglect of its growth is national suicide. The man who puts money into the spiritual uplift of his generation puts it where it brings a two-fold return. Our best investments are made through our benevolences. Money bequeathed to a godless age means ruin. Money bequeathed to a Christian age means a growing civilization, increased culture and prosperity, and ultimately the salvation of the whole world.

We must learn better the constructive processes of history. Our finances are worse than worthless unless they go into the process of making men. The only structure worth building is the structure of character in the manhood of our age. The best monument a man can leave behind him is that seen in the life of the nation or generation he has helped to improve.

I confess I covet having some part in the spiritual evolution of the present age. I do not expect to bequeath much to my children in monies and houses and lands, but I would like to bequeath to them a Christian civilization, a stable government, a country purified of vice and anarchy and crime.

We can do this only as we make the Christian church the supreme institution in our land. It must be kept on the frontier of all our progress. Brains and capital are as necessary in the construction of Christ's spiritual empire as in the conduct of business; and business itself, rightly understood, is but a part of the process of building up the manhood of the world.

Nations are not built until statesmen and financiers grapple with the problem. The business men in our churches must put more heart and intellect into this work. Our steel trusts and gigantic combinations only mean ruin unless they have *men* back of them with the fear of God in their hearts. It is the church's business to make such men.

For a decade and more I have studied with growing interest

the work of our Church-Building Society. It has been the stimulus and security of all our other denominational work. Our Home Missionary Society rests upon it for its surest success. Half the churches it organizes would die unless housed in a permanent sanctuary. To neglect our Church-Building Society is to cripple every other form of Christian enterprise. It centers and anchors all our work in the house of God. It has nursed 3,000 sanctuaries into permanent and productive life.

It will double its power if you double your devotion. Never was a society blessed with wiser and stronger leadership. The memory of Dr. Cobb's administration is a benediction and will be one of our noblest legacies to after generations. His successor brings talent and tact, business prudence and statesmanlike skill to the management of our gifts. Our churches will grow and our redemptive work expand if we back him in his God-appointed task.

Years ago the Church-Building Society loaned $2,000 toward the construction of a church in Cincinnati. The pastor and his wife, both ordained ministers, are in charge of two successful mission churches. Although together receiving a salary of but $800, they stimulated the church to pay its debt in full to the Church-Building Society. On their limited means they could not afford to live near the church, in the heart of a thickly settled working population. Sickness and hardship resulted. The devoted couple felt that a home was the only solution of their problem. The Church-Building Society promised a loan of $1,500. By personal solicitation the wife raised $2,500 more among the business men of the city, who admired and honored the work. The parsonage was dedicated two weeks ago. It is a beautiful, substantial, restful house. The church itself has no ability to pay the $1,500 loaned. The two pastors, husband and wife, assume the entire obligation, payable in ten years in the form of rent at the rate of $150 a year. A finer illustration of pluck and heroism cannot be found on the mission field.

What are these two servants of Christ doing? Last summer they doubled their Sunday-school through tent meetings and enlarged their congregation. They found a young switchman who was fast becoming a slave to drink. His salary of $80 a month was largely spent in a saloon. His refined and educated wife was heart-broken. The two pastors took the half intoxicated

man to their meetings, sat on either side of him in an electric car, secured his conversion, helped him establish a family altar, received him into the church, and to-day the man is putting his prayers and gifts and talents into the Kingdom of our Lord Jesus Christ.

A German attended the meetings, was convinced of fatherly neglect, came to the pastor and said: "I have not done by my children as I should; from this time on I want to live as a Christian." He gave himself and his family to God; brought them all, wife and children, into the church and with them is to-day a regular worshipper and worker in the sanctuary of God. These instances could be duplicated over and over again.

Does such redemptive and constructive work pay? It would have been impossible without our Church-Building Society.

Such work as this must not be left to drag. For every dollar we put into the work of planting churches and sending ministers we should put another into the building of sanctuaries and ministers' homes lest all our other giving become transient and of little avail.

Startling is the fact that New England—good, old Puritan New England—is almost the only section of the country in which Congregationalism is not keeping pace with the growth of the population. It is asking more aid for the building of churches than it gives. For the $24,600 which Massachusetts received in 1902, it gave only $21,000. In the West and Southwest Congregationalism is gaining on the population. In fifteen States it is proportionately twice as great. This is due, largely, to their relation to our Church-Building Society. They understand its worth and support it and their work grows.

The measure of our denominational expansion is the measure of our spiritual enterprises in the Kingdom of God. Growth is only another name for achievement. To be content not to grow is to be content to have no part in taking the great world for Jesus Christ. *Esprit de corps* as a denomination is evidence of spiritual life. A revival of loyalty to our historic faith means a revival of interest in the salvation of the nation. Spiritual awakening and enthusiasm for our own agencies and mission go together. Denominations die only as they lose their religious vitality. Decline in Congregational growth would be ominous of spiritual death. Enthusiasm for conquest is the only evidence of genuine life.

More aggressiveness as a denomination is essential to our spiritual vitality. The individual church grows only as it grapples with the larger problems of taking a nation for God. Our denominational societies are the exponents of our noblest life. They witness to missionary enterprise and enthusiasm. They stand for organic unity, for statesmanship, for spiritual achievement and conquest. Loyalty and generosity in their support is a part of our God-given mission to the world. Patriotism and Christianity find noblest expression in building sanctuaries for the perpetuity of religion, the redemption of our country and the worship of God.

The Meeting at Des Moines.

Plymouth Church, Des Moines, has invited the Congregational Church-Building Society to hold a meeting there in connection with the National Council next October, and the invitation has been accepted. The other four "Homeland Societies" are also to hold meetings there. The "American Board" is to have its annual meeting at Grinnell, in the days immediately preceding the National Council, so that all can easily attend at both places, and be at the National Council and the meetings of all our Societies.

The time assigned to this Society is in the forenoon of Saturday, October 15, and it will be a meeting that no one can afford to miss. The East and the West will be represented by masters of assemblies. Dr. Lucien C. Warner, President of the Society, will be in the chair. Secretary Richards will present a paper, it being the duty of the Society to make a triennial report at the time of each National Council. Addresses will be made by Rev. Frank T. Bayley, D.D., of Denver, Col., on "Our Part in Evangelizing America"; Rev. Chas. H. Taintor, D.D., of Chicago, on "Church Development in the Middle West"; Rev. S. M. Newman, D.D., of Washington, D. C., on "The Church Building a Spiritual Power"; and by Rev. Philip S. Moxom, D.D., of Springfield, Mass., on "Church Work in Our Cities." While the time limit for the meeting is rather short, it will be packed brim-full of vitality and interest.

An Interesting Group of Churches.

The new Congregational church in Walworth, Wis., was dedicated April 24th, 1904. The village is in the midst of a thriving farming community, and in its thirteen years of life the church has grown from a membership of fifteen to fifty-five. There is

CONGREGATIONAL CHURCH, WALWORTH, WIS.

a Sunday-school of one hundred. The attractive new house of worship has one hundred and eighty sittings, and the Sunday-school room can be opened into the auditorium, so that a congregation of three hundred can be provided for. Pastor J. W. Jordan has led the people in their forward movement with ability and energy, and there is great rejoicing at the new opportunity for usefulness which this building gives.

Byron, Ill., is a little town not far from Rockford, where our Congregational church was organized in 1837. They have outgrown the edifice built in 1840, and are now completing this beautiful modern structure. It is to be a veneered brick building, and the frame was erected and enclosed before the brick was laid. They asked us for no help in erecting this new church, but were in consultation with our Society, and the picture shows our Field Secretary,

CONGREGATIONAL CHURCH, BYRON, ILL.

Dr. C. H. Taintor, making the address at the laying of the corner-stone.

SAWYER MEMORIAL ORCHARD, IOWA.

The church at Orchard, Iowa, is a beautiful illustration of the way in which some of our givers commemorate a loved one who has passed out of the earthly home into the heavenly mansion. William Merriam Sawyer, of Nashua, N. H., was caught away from the rich promise of his

earthly life while yet upon the threshold of his young manhood. His mother, Mrs. Fannie W. Sawyer, as an offering of maternal love, gave for this church at Orchard the larger part of the grant appropriated by our Board to help complete the new house of worship. This church stands as a memorial of that young man, and perpetuates his power in the world as it proclaims continually the gospel of redemption. His name is inscribed on a beautiful memorial window, where he will seem to be in happy comradeship with the Christian Endeavorers who gather under it. The Rev. S. A. Martin is the happy pastor who rejoices with his people in the occupancy of this very attractive and convenient church, which was built at a cost of about $3,500. It is the only church in the town and is doing great good.

First Congregational Church, Bevier, Mo.

Bevier, Mo., is a busy town of 7,000 people, where our Church has had a history of useful work for nearly forty years. Growing needs demanded a better building, and two years ago the church winged its appeal across the country for our help. We have not been unresponsive to the requests from Missouri, as the one hundred and eight churches we have built there may testify. Nor were we slow to respond in this case, but gave the aid asked. Now, in this fine building, which was erected at a cost of $7,000, the church of over one hundred members, and the Sunday-school of one hundred and seventy-five, are well equipped for larger usefulness than ever before.

The Story of One Parsonage.

By Rev. Thomas J. Woodcock, Elk Point, South Dakota.

It is located in a county seat in South Dakota, "a quaint, old Western town," as one of our missionary superintendents aptly called it. Settlement began in the nineties with good American families. Many of them and their descendants are still here. They fixed the character of the place. The influx of Scandinavians to the north and French-Canadian Roman Catholics to the south, meeting in the town, has not sufficed, even with later American settlers, entirely to lift the people out of certain ruts.

In spite of conservatism, which is lately slowly giving way to more characteristic Western stir, there are not a few substantial people here. They are people of culture, character, enterprise, education, intelligence and tact. A disproportionately large number of such persons seems to be in our congregation. In such circumstances, how has the parsonage helped? The answer has to do with the things that are without and the things that are within.

1. Concerning the things that are without: it was in the summer of 1900 that we were encouraged to undertake the building enterprise through the prospect of help by a $500 loan. At that time the church, which is a neat little band-box within, was, in its outward aspects and the grounds about, a sight to behold. The paint was a good deal the worse for wear. The unkempt appearance was heightened by accumulated dust and cobwebs on weatherboards and elsewhere. The blue grass about had been allowed to grow in full freedom and fall in tangled masses and hummocks, save as an occasional scythe restrained its South Dakota luxuriance. At the rear of the lot, where a garden had once been, weeds grew profusely. On one adjacent corner was a barnyard, where horses and cows trampled the turf into mud, and pigs by no means redeemed the situation. Many of the homes about also showed need of repair and care in varying degrees.

On the church lot, back of the church building, the parsonage was erected. The pastor is fond of the out-of-door work of home-making, and from time to time has added a touch here and there as able. The blue-grass about church and parsonage is kept trimmed as a lawn. One portion is large enough so that some of our young men fitted it up as a basket-ball court, and

many of the boys of the town, regardless of church affiliation, are kept out of mischief for an hour or two in the afternoon as they play there in utmost freedom. The pastoral garden is separated from the lawn by a hedge of sweet peas, which has won the admiration of many, and by a hedge of blush roses in another place. The rank weeds have disappeared, and here and there are other roses and vines and different flowers. The old rail fence has disappeared, and where such protection is needed it is formed by woodbine festooning itself along wires fixed for it. The church building also is nicely painted, and now a cement walk is about to take the place of an utterly wornout board-walk. Altogether the buildings and grounds have a neat and well-kept appearance, though, to be sure, there is still room for improvement.

But the neighborhood has also undergone a change. Whatsoever be the cause, people are more careful about the looks of their places. Where the barnyard was is now a beautiful colonial house, with well-kept grounds.

2. As to the inward things it is harder to write. Yet hints can be given:

The parsonage has become, in a sense, a center of the church life and an attraction to many outside of the congregation.

Young people—Methodists and Episcopalians, as well as our own—come here for help in school work, and otherwise to make use of the parsonage library.

Various social gatherings are held here, particularly Christian Endeavor sociables. The pastor's wife had a club for girls which met here. So the young people feel free to come, and from time to time they run in and give us the coveted opportunity for the personal touch.

The best church prayer meetings of the year are apt to be those held at the parsonage during the winter.

Committee meetings, business meetings, mission study circles, all sorts of gatherings are held here.

Since the primary class of the Sunday-school was organized into a department last summer it has not had room in the church, and after opening exercises it marches out to the parsonage. Before church we get the little red chairs out of the closet, in which they are stored during the week, and have them ready for the eager children. After certain exercises in common they separate into four classes, meeting respectively in

study, living room, parlor, and hall on the stairs. How they do enjoy the parsonage Sunday-school and how the department has grown! Not only so; a number of the children, particularly boys, have found so much pleasure in coming to the parsonage for Sunday-school that they have eagerly attended all sorts of gatherings there.

Perhaps that is enough to indicate the value of one parsonage and to prove that it is a real power in the work of character building; yet two specific cases come to my mind. They are young men who have taken pleasure in coming freely to the parsonage and have also given its inmates pleasure in so doing.

At this point there came to the parsonage a summons to minister unto a dying man, the oldest resident physician and an Episcopalian.

Of these two young men, one has gone from us as a school-teacher and business man in rural districts. He has organized at least one new Sunday-school, been a main worker in another, and a great help in a third.

The other young man has entered Oberlin. He early became attached to a young theologue with whom he takes weekly trips to the country preaching station. Here, as well as in the college life, he is an active Christian worker, seeking to lead souls to Christ. In the country community he is a mainstay of the Sunday-school and has organized and is building up a good Christian Endeavor Society.

So radiate the good influences from this center. Who but God alone can compute the sum total of blessings emanating from even one parsonage?

TREASURER'S REPORT OF RECEIPTS FOR APRIL, MAY AND JUNE, 1904.

APRIL, 1904.

FOR CHURCH BUILDING.

Alaska, $44.

Nome, S.S.,	$44 00

Arizona, $2.50.

Nogales,	2 50

California, $204.61.

Highland,	3 00
Hyde Park, F.B.C.,	5 00
Los Angeles, 3d,	1 00
" " S.S.,	1 75
" Central Ave.,	16 93
" Park,	25 00
Mentone, 1st W.M.S.,	3 50
Monrovia,	25 00
Ontario,	17 26
Porterville,	16 00
" S.S.,	2 50
Riverside,	20 93
Santa Rosa, K E.S.,	2 00
Stockton,	8 25
Southern California, W.H.M.U.,	31 50
Miller Property, Rent,	25 00

Colorado, $12.15.

Colorado Springs, 2d,	8 15
Steamboat Springs,	4 00

Connecticut, $360.63.

Andover, E T.P.,	9 00
Ansonia, German,	5 00
Birmingham,	4 00
Brookfield Center, Y.P.S.C.E.,	5 00
Burlington, S.S.,	5 30
Columbia,	8 [illegible]
Coventry, 1st,	3 57
Danielson, Mrs. H. J. Brown,	5 00
" Louise W. Danielson,	2 00
Derby, 1st,	6 55
Exeter,	7 00
Greenwich, 2d S.S.,	4 54
Groton,	10 15
Hartford, 1st,	73 54
Harwinton,	5 00
Middletown, 1st,	28 65
New Canaan,	7 56
New Haven, Howard Ave.,	15 87
New London. 1st,	27 53
New Milford, Mrs. E. G. Green,	30 00
North Woodstock,	4 35
Norwalk, 1st,	19 73
Norwich, Broadway, Miss Norton,	50 00
Somers, Y.P.S.C.E.,	7 00
" Infant S.S.,	1 00
Thomaston, 1st,	14 58

Florida, $24.55.

Tavares, Y.P.S.C.E.,	5 00
St. Petersburg,	8 55
West Palm Beach,	10 00
Winter Park, Aux.,	1 00

Idaho, $3.40.

Priest River,	3 40

Illinois, $267.58.

Atkinson,	2 98
Big Woods, W.S.,	3 00
Chicago, 1st,	5 80
Chicago, 1st Luth. Ger.,	5 00
" Bethlehem	5 00
" Douglas Park,	1 00
" Evanston Ave. W.M.S.,	11 55
" Lakeview,	1 20
" Leavitt St.,	5 00
" Rogers Park,	18 00
" " W.M.S.,	9 50
" South, Mrs. Bull,	5 00
" Summerdale,	6 00
" Trinity S.S.,	20
" Union Park Y.P.S.C.E.,	2 00
" The Children,	1 00
" Mrs. B.,	5 00
" Mrs. Carpenter,	50
Decatur, W.S.,	5 00
Dundee, W.G.,	3 7[illegible]
Earlville, J.A D.,	25 00
Emington, W.S.,	5 00
Galesburg, Central W.S.,	10 00
Glenview,	5 00
Griggsville. Three Friends,	75
Hinsdale, Maud Walker,	25
Joliet, Swede.	3 00
Joy Prairie,	12 81
Kewanee, W.S.,	7 24
Lake Forest, Mrs. Latimer,	1 00
Lockport,	7 30
Oak Park, 1st,	25 20
" " W.S.,	10 75
" Austin Park W.M.S.,	8 00
Spring Valley,	8 85
Streator, Mrs. Plumb,	25 00
Sycamore, W.S.,	5 00
Vienna, W.S.,	2 00
Waukegan, German,	3 00
Wayne, S.S.,	5 00
" Jr.Y.P.S.C.E.,	1 00

Indiana, $22.

Elwood,	12 00
South Bend, Mr. Stephenson,	10 00

Iowa, $1,009.73.

Alexander,	3 87
Aurelia,	4 28
Avoca, 1st,	6 41
" German,	[illegible]3 00
Charles City, Friends,	10 00
De Witt,	4 00
Dubuque, Summit W.L.G.,	20 00
Farragut,	[illegible]6 00
Grinnell, Friends,	[illegible]25 00
Harvey,	1 00
Hickory Grove,	3 02
Independence, L.A.,	1 00
Lake View,	6 15
Maquoketa, W.M.S.,	10 00
McGregor,	17 00
Osage, Friends,	731 00
Preston,	10 00
Riceville, Friends,	100 00
Rodney,	3 00
Traer,	2[illegible] 00

Kansas, $35.92.

Oneida,	3 22
Sabetha,	10 30
Topeka, 1st, Mrs. Jaquith,	5 00
" Pauline,	2 00
" Seabrook,	6 00

Topeka, Seabrook, S.S., 4 00
Tonganoxie, 5 40

Maine, $56.10.

Bath, Winter St., 23 39
Bridgton, North, 5 00
Dedham, 1 56
East Machias, J. A. Pope, 5 00
Orrington, East, 3 15
Skowhegan, 5 00
South Berwick, 13 00

Massachusetts, $1,887.95.

Ashfield, Samuel Williams, 5 00
Boston, Dorchester, Pilg. S.S., 11 90
" " 2d, 22 55
" West Roxbury, South, 29 25
Brockton, 1st, 5 00
Brookline, Leyden, 168 71
Cambridge, Pilgrim, 12 92
Charlemont, 7 55
Fitchburg, Rollstone, 8 03
Greenfield, 2d, 10 45
Hanover, 2d, 2 09
Holden, 11 25
" S.S., 10 85
Holliston, 11 49
Holyoke, 1st, 22 05
" 2d, 86 22
Holbrook, Mrs. E. M. Speer, 25 00
Leominster, North, 12 30
" " Y.P.S.C.E., 2 00
Lowell, Highland, 16 32
" Kirk St., 14 00
Manchester, 13 80
Marblehead, 20 00
Marlboro, S.S., 10 00
Middleboro, Central, 39 02
Newton Center, 1st, 59 12
" Eliot, 213 00
Petersham, 82 40
Reading, 10 00
Saugus, Cliftondale, 15 40
Sharon, 18 17
Shelburne, 32 00
Shrewsbury, 10 00
South Hadley Falls, Elizabeth Gaylord, 100 00
Southwick, Mrs. L. M. Warner, 5 00
Springfield, Hope, 6 11
" South, 49 47
" Mr. & Mrs. C. B. Dye, 500 00
Sterling, S.S., 6 25
Taunton, East, 2 55
" Winslow, 11 86
Waltham, Trin. Jr.Y.P.S.C.E., 5 50
Watertown, Phillips, 11 00
West Boylston, 7 50
West Hawley, 5 00
West Springfield, Park St., 9 60
Weymouth Heights, 16 61
Whitman, 19 02
Wilbraham, 10 00
Williamstown, 1st, 20 00
Woburn, North, 3 64
Worcester, Union, 10 00
Wrentham, 21 00
Mass., H. C., 50 00

Michigan, $46.94.

Algansee, 3 55
Carmel, 5 00
Chippewa Lake, 1 00
Detroit, Mt. Hope, 5 00
" North, 5 00
Grandville, 2 00
Imlay City, 3 00
Muskegon, 1st, 21 14
Salem, 1st, 1 25

Minnesota, $634.17.

Afton, 500 00
Akeley, 4 44
Cass Lake, 4 50
Correll, 5 00
Hutchinson, 8 00
Lake City, 15 90
Lamberton, 5 50
Mantorville, 5 00
Mapleton, 2 17
Minneapolis, 5th Ave., 17 68
" Lowry Hill, 5 00
" Plymouth, 44 37
Nassau, 2 70
New Ulm, 5 00
Staples, Rev. & Mrs. Cram, 1 00
Wabasha, 7 91

Missouri, $110.65.

Brookline, 99 90
Lebanon, 1st, 10 75

Montana, $16.60.

Columbus, 5 00
Livingston, 11 60

Nebraska $56.49.

Crete, 16 68
Geneva, 12 00
Olive Branch, 6 55
Wallace, 1 25
Weeping Water, 20 01

New Hampshire, $91.44.

Dunbarton, S.S., 10 00
Jaffrey, East, 6 57
Henniker, 21 00
Greenland, 10 00
Lebanon, 11 61
" West, 10 00
Portsmouth, Mrs. L. E. Matthews, 1 00
Rochester, 1st, 17 51
Stratham, 3 75

New Jersey, $22.35.

East Orange, 1st W.S.C.W., 5 00
Newark, 1st, 17 35

New Mexico, $5.

Atrisco, 5 00

New York, $522.35.

Albany, 1st L.H.M.S., 25 00
Antwerp, Aux., 44 co
Brooklyn, Pilgrim W.H.M.S., 100 00
Buffalo, Pilgrim W.M.S., 10 co
Clifton Springs, Mrs. A. G. W., 3 co
Homer, 4 00
" Aux., 30 00
Jamestown, 1st, 125 41
New York, Broadway Tab. S.W.W., 22 00
" Pilgrim, 45 00
Oswego, W.H.M.S., 5 00
Oswego Falls, W.M.S., 4 00
Poughkeepsie, 22 00
" L.H.M.S., 25 00
Riverhead, 1st, 20 40
Rutland. Aux., 5 85
Seneca Falls, W.M.S., 5 00
Syracuse, Plymouth S.S., 4 79
Watertown, 6 00
West Winfield, 6 50
Woodville, 9 40

North Carolina, $1.

Greensboro, 1 00

North Dakota, $51.04.

Buxton,	4 60
Caledonia,	3 66
Carrington,	3 06
Cathay,	49
Cooperstown,	10 00
Cummings,	2 87
Forman,	9 11
Glen Ullen,	12 00
Rutland,	1 50
Sykeston,	3 75

Ohio, $263.69.

Akron, 1st W.M.S.,	22 50
Berlin Heights, Y.P.S.C.E.,	1 50
Cleveland, Euclid Ave. W.M.S.,	1 10
" Trinity W.A.,	3 75
Columbus, Eastwood W.M.S.,	4 50
Edinburg.	8 75
Fredericksburg,	6 40
Kent, W.M.S.,	1 00
Kingsville, Mrs. Kellogg,	5 00
Lenox,	2 75
Lima, W.M.S.,	5 00
Lindenville, W.M.S.,	1 80
Litchfield,	8 70
Lucas,	8 00
Marietta, 1st,	48 20
" Harmer W.M.S.,	3 00
Marysville,	4 00
" W.W.,	5 00
Miami Conference,	25 00
Mt. Vernon, W.M.S.,	2 25
New London, 1st,	15 50
Oberlin, 2d W.M.S.,	50 00
Shandon, W.M.S.,	1 50
Toledo, Wash. St. W.M.S.,	5 24
West Mill Grove,	2 75
" " Y.P.S.C.E.,	50

Oklahoma, $15.50.

Anadarko, St. Peter's,	1 50
Coldwater,	3 00
Guthrie, Plymouth, Return Prem.,	6 00
Independence,	5 00

Oregon, $15.70.

New Era, German,	3 00
Wilsonville,	3 00
W.H.M.U.,	9 70

Pennsylvania, $15.

Lansford, English,	15 00

Rhode Island, $247.93.

Central Falls,	28 38
Chepachet,	14 05
Cranston,	5 50
East Providence, Newman,	20 00
" " United,	10 00
" " Friends,	15 00
Pawtucket, Park Place,	10 00
Peacedale,	10 00
Providence, Friends,	135 00

South Dakota, $98.04.

Albee,	7 78
DeSmet,	6 51
Dracola,	18 50
Fairfield, Hope, German,	7 00
Mission Hill,	8 00
Yankton,	24 00
W.H.M.U.,	26 25

Texas, $31.

Dallas, 1st W.H.M.S.,	10 00
Grice,	1 00
Sherman,	20 00

Vermont, $109.18.

Brattleboro, Center (2),	64 55
" West,	6 33
Castleton,	4 00
Hyde Park, C. S. Page,	1 00
Newbury, 1st,	16 00
Shoreham,	8 00
Stowe, 1st,	9 30

Washington, $19.77.

Black Diamond,	1 40
Dayton,	7 17
Edison,	2 30
Ritzville, Ger. Immanuel,	5 90
Skokomish,	1 50
Touchet,	1 50

Wisconsin, $43.32.

Delavan,	2 45
Eau Claire, 1st W.M.S.,	20 00
Kenosha, Mrs. Gillespie & Isabelle,	2 00
Maine,	1 00
Mukwonago,	5 37
Ripton, Mrs. Tracy,	5 00
South Kaukauna,	7 50

Wyoming, $6.55.

Green River,	6 55

Loans Refunded, $3,065.39.

Escondido, Cal., on acct.,	80 00
Oakland, Cal., 2d, "	15 00
" " " W.M.S.,	15 00
" " Golden Gate, "	50 00
San Francisco, Cal., Richmond, "	16 00
Manitou, Col., "	50 00
Blue Island, Ill., "	100 00
Chicago, Ill., Bridgeport, "	100 00
" " Forestville, "	100 00
" " Millard Ave., "	184 39
" " St. James, Ger., "	25 00
Des Plaines, Ill., "	100 00
Ottumwa, Ia., 2d, "	25 00
Newport, Ky., "	300 00
Algansee, Mich., "	40 00
Little Falls, Minn., "	150 00
Minneapolis, Minn., 5th Av., "	150 00
Albion, Neb., "	100 00
Alma, Neb., bal. "	175 00
Crawford, Neb., "	70 00
Norfolk, Neb., 2d, "	35 00
Omaha, Neb., Hillside. "	90 00
" " A Friend, "	10 00
Pierce, Neb., "	60 00
Youngstown, O., Plymouth, "	400 00
Rochester, Pa., 1st, "	250 00
Warren, Pa., Beth., "	200 00
Cranston, R. I., "	50 00
Spokane, Wash., Plymouth, "	125 00

Legacies, $1,063.

Glastonbury, Conn., Estate of Henry D. Hale (2),	63 00
Concord, N. H., Estate of Mary C. H. Seavey, by Charlotte A. Blake, Exr.,	1,000 00

Interest, $1,483.37.

Des Moines, Ia., Plymouth,	225 00
Chatham, N. J.,	50 00
New York Interest,	120 00
" "	45 00
" "	500 00
" A.P.B.,	147 76
" M.N.B.,	15 63
" M.T.Co.,	379 98

Church-Building Quarterly, 11.28

FOR PARTICULAR CHURCHES.

Massachusetts, $125.

Cambridge, North Ave.,		125 00

Ohio, $30.

Oberlin, 2d,		30 00

FOR PARSONAGE-BUILDING.

Arizona, $2.50.

Nogales,	on loan,	2 50

California, $187.50.

Guerneville,	on loan,	12 50
Oakland, 2d,	"	25 00
Oleander,	"	10 00
Ontario,	"	35 00
Pico Heights,	"	25 00
Saticoy,	"	15 00
Ventura,	"	35 00
Weaverville,	"	30 00

Colorado, $37.50.

Cripple Creek,	on loan,	25 00
Ward,	"	12 50

Connecticut, $30.

Fairfield, 1st H.M.U.,		5 00
Washington Depot, Swede, bal.	on loan,	25 00

Idaho, $63.

Challis,	on loan,	17 50
Council,	"	12 50
Mountain Home,	"	25 00
Weiser,	"	8 00

Illinois, $203.75.

Dixon,	on loan,	3 75
Harvey,	"	25 00
Marshall,	"	30 00
Metropolis,	"	25 00
Moline, 2d,	"	25 00
Shaw,	"	15 00
South Chicago,	"	50 00

Iowa, $150.

Lyons,	on loan,	25 00
Milford,	"	50 00
Popejoy,	"	30 00
Rockford,	"	25 00
Shell Rock,	"	20 00

Kansas, $100.

Council Grove,	on loan,	40 00
Fredonia,	"	12 50
Topeka, Seabrook,	"	35 00
Severy,	"	12 50

Massachusetts, $100.

Littleton,	on loan,	100 00

Michigan, $103.78.

Big Rapids,	on loan,	25 00
Breckenridge,	"	12 50
Kalkaska,		17 50
Lansing, Plymouth L.S.,		4 16
Ludington, W.H.M.S.,		1 62
Middleville,	"	25 00
Olivet, W.H.M.U.,		3 00
Redridge,	"	15 00

Minnesota, $160.

Granada,	on loan,	5 00
Lake City,	"	25 00
Lamberton,	"	22 50
Little Falls,	"	25 00
Mantorville,	on loan,	22 50
Sleepy Eye,	"	25 00
Staples,	"	35 00

Montana, $75.

Columbus,	on loan,	25 00
Helena,	"	50 00

Nebraska, $81.25.

Aurora,	on loan,	25 00
Hemingford,	"	10 00
Nebraska City,	"	31 25
Shickley,	"	15 00

New Mexico, $6.88.

Atrisco,	on loan,	6 88

New York, $31.

Binghamton, Mrs. Edward Taylor,		15 00
Riverhead, Sound Ave. S.S.,		5 00
Saratoga Springs, L.M.,		11 00

North Dakota, $37.50.

Fargo, 1st,	on loan,	37 50

Ohio, $25.

Cleveland, Cyril Chapel,	on loan,	25 00

Oklahoma, $65.10.

Harmony,	on loan,	[illegible] 00
Manchester,	"	15 00
Weatherford,	"	15 00
Wellston,	"	15 10

Pennsylvania, $12.50.

Albion,	on loan,	12 50

South Dakota, $286.

Aberdeen,	on loan,	45 00
Carthage,	"	11 00
Centerville,	"	15 00
DeSmet,	"	30 00
Elk Point,	"	25 00
Ft. Pierre,	"	12 50
Geddes,	"	20 00
Meckling,	"	15 00
Sioux Falls, 1st,	"	75 00
Winfred,	"	17 50
Worthing,	"	20 00

Tennessee, $27.12.

LaFollette, by Syracuse, N. Y., Plymouth,	on loan,	27 [illegible]

Texas, $45.

Paris,	on loan,	45 00

Utah, $37.50.

Provo,	on loan,	37 50

Vermont, $20.

North Pownal,	on loan,	20 [illegible]

Washington, $70.

Almira,	on loan,	20 00
Hillyard,	"	[illegible] 00
North Yakima,	"	30 00

Wisconsin, $50.

Milwaukee, Hanover St., on loan, 50 00

Wyoming, $25.

Guernsey, on loan, 25 00

Receipts for Church Building.....$11,977 87
" " Particular Churches..... 155 00
" " Parsonage Building..... 2,032 88

Total Receipts for the Month.....$14,165 75

MAY, 1904.

FOR CHURCH BUILDING.

Alabama, $15.

Mrs. C. O. Hunter, $15 00

Arizona, $12.

Jerome, 12 00

Arkansas, $51.30.

Little Rock, Return Premium, 51 30

California, $7.11.

Cloverdale, 5 00
Los Angeles, Swede, 2 11

Colorado, $74.94.

Craig, 7 50
Grand Junction, 15 00
Longmont, 6 78
Montrose, 21 50
" S.S., 3 50
Denver, 3d, 20 66

Connecticut, $284.56.

Bolton, 2 25
Bristol, G. L. Goodrich, 25 00
Brooklyn, 2 00
Chaplin, 8 25
Chester, 9 30
Colchester, Y.P.S.C.E., 5 00
East Hampton, 8 64
Ellington, 24 62
Fairfield, 40 18
Franklin, 2 34
Hartford, Glenwood, 2 17
New Haven, A. E. Rowland, 10 00
New Milford, 1st, 70 33
Sheffield, 1st, 26 19
Somersville, 7 00
Southport, 13 65
Stafford Springs, 7 26
Torrington Center, 18 88
Willington, 1 50

Georgia, $33.

Baxley, Mt. Olivet, 8 00
Savannah, Miss Libby, 25 00

Illinois, $1,050.25.

Algonquin, 10 00
Alton, Mrs. Gilman, 3 00
Amboy, 1st, 6 00
Ashkum, W.S., 2 50
Aurora, 1st W.S., 10 00
" N. E., W.M.S., 20 00
Batavia, 16 56
Chesterfield, 5 21
Chicago, Auburn Park W.S., 3 01
" " " Mrs. Stine's Class, 1 00
" Austin W.S., 6 40
" Bethel W.M.S., 6 81
" Calif. Ave. W.M.S., 8 00
" Christ, German, L.A.S., 25 00
" Englewood, North, W.M.S. 12 00
" " " Y.P.S.C.E., 1 00
Chicago, Grand Ave. W.M.S., 1 40
" Leavitt St., Prim. S.S., 3 76
" Lincoln Park W.M.S., 15 00
" Mizpah Chapel, 1 00
" Mayflower, 17 40
" Mont Clare W.S., 5 00
" " " S.S., 50
" North Side Prim. S.S., 1 00
" Oakswoods, Union, Jr.Y.P.S.C.E., 20
" Rogers Park W.M.S., 31 00
" Union Park W.M.S., 42 50
" University S S., 2 00
" " "Lend-a-Hand," 2 00
" " Mrs. Woodruff, 5 00
" Waveland Ave. W.M.S., 7 00
" Miss Anderson, 5 00
" Mrs. B., 10 00
" Miss Bushnell, 5 00
" Mrs. Chappell, 20 00
" Mrs. Chapman, 1 00
" Mrs. A. P. Converse, 1 00
" Miss Hills, 5 00
" H. M. Hooker, 200 00
" Miss K., 25 00
" Mrs. E. R. L., 15 00
" Mrs. Webster, 2 00
" Miss Wood, 5 00
" A Friend, 1 00
Chillicothe, 13 85
Clifton, W.S., 8 65
De Long, Mrs. Wilson, 5 00
Denver, S.S., 60
Dover, W.S., 5 00
Elgin, 1st W.G., 25 00
Evanston, 1st W.S., 26 92
Forrest W.S., 4 00
Galesburg, Central W.S., 5 00
Galva, W.M.S., 10 00
" Mrs. Crabb, 50
Gridley, W.S., 3 60
Griggsville, W.S., 21 00
" Miss Hatch, 5 00
Harvey, 5 60
Highland, S.S., 40
Illini, W.S., 5 00
Joy Prairie, S.S. (2), 17 00
La Grange, Mrs. Bowles, 1 00
Lodi, 7 45
" W.M.S., 10 00
Mattoon, W.S., 6 00
McLean, Jr.Y.P.S.C.E., 20
Moline, 2d W.M.S., 2 00
" Mrs. Atkinson, 5 00
New Grand Chain, 5 00
Oak Park, 1st W.M.S., 18 28
" 4th W.M.S., 2 80
Oneida, W.M.S., 5 75
Paxton, W.S., 10 00
Payson, W.S., 16 85
Peoria, 1st W.M.S., 7 50
Plano, 2 75
Plymouth, S.S., 5 00
Rock Falls, S.S., 5 00
Rockford, 2d W.S., 25 00
Roscoe, W.S., 40
Sandoval, 3 75

Sandwich, W.S., 13 20
Sheffield, W.M.S., 7 25
Springfield, 1st, 10 00
Sycamore, Miss B ack, 1 00
Thawville, 8 70
Tonica, 7 00
Toulon, W.S., 10 00
Victoria, Mrs. Coleman, 1 00
Wayne, W.S., 1 00
Wheaton, W.S., 6 00
Wheaton College, W.S., 10 00
" " A Friend, 1 00
Winnetka, Miss Dale, 1 00
Yorkville, S.S., 5 00
W.H.M.U., 100 00

Indiana, $259.09.

Angola, 10 90
Elwood, 228 19
Gage, 5 00
W.H.M.U., 15 00

Iowa, $94.47.

Clear Lake, 1st, 6 01
Davenport, Edwards, 25 73
Dubuque, Summit W.M.S., 5 00
Farragut, W.M.S., 2 50
Grinnell, 1st W.M.S., 16 07
Independence, W.M.S., 1 25
Newell, W.M.S., 5 00
Olds, 7 82
Sibley, 1st, 10 09
Sloan, W.M.S., 10 00
Traer, W.M.S., 5 00

Kansas, $34.24.

Clay Center, 2 00
Ford, 2 33
Kansas City, 1st, 12 50
Linwood, 2 00
Paola, 12 70
Stafford, 2 71

Kentucky, $1.

Corbin, 1 00

Louisiana, $8.

Roseland, 8 00

Maine, $62.75.

Auburn, High St. (2), 16 00
Cornish, 2 50
Saco, 1st, 32 00
Vassalboro, Riverside, 1 25
York Village, 11 00

Massachusetts, $1,411.09.

Adams, 38 63
Andover, Chapel, 60 00
Ashfield, 9 21
Belchertown, Y.P.S.C.E., 5 00
Boston, Dorchester, Pilgrim, 52 97
" " 2d E.C.A.D.B., 5 00
" Mt. Vernon, Mrs. Bennett, 5 00
" Shawmut, Miss Graves, 2 00
" Union, 15 00
" R. McM. Colfelt, 25 00
Bridgewater, Scotland, 30
Brookline, Miss P. P. Edwards, 10 00
Cambridge, Pilgrim, 11 86
Chelsea, Central, 3 11
Chesterfield, 5 32
Chicopee, 1st, 6 25
Chicopee Falls, 2d, 26 57
Danvers, 1st, 11 17
Fall River, Broadway, 2 00
" " Y.P.S.C.E., 1 00
" " S.S., 1 00
Franklin, 6 78
Hinsdale, Mrs. G. T. Plunkett, 50 00
Hyde Park, 1st, 60 93
" " S.S., 10 00
Lee, 59 00
Lynn, 1st, 2 25
Lynnfield, 2d Y.P.S.C.E., 3 00
Newburyport, Belleville, 17 56
" Prospect St., 8 92
" Mrs. J. W. Dodge, 5 00
Newton, Auburndale, 74 14
" Eliot, A Friend, 100 00
North Attleboro, Oldtown, 5 25
Norwood, 44 80
Peabody, West, 5 88
Provincetown, 9 00
Quincy, Bethany, 60 27
" S.S., 21 00
Rockport, 1st, 6 23
Salem, Tab., 9 00
Southampton, 9 74
Southbridge (2), 3 30
South Hadley, 1st, 14 62
Springfield, 1st, 7 66
Uxbridge, Mrs. A. E. Day, 1 00
Wakefield, 15 00
Waltham, Trin., 9 04
West Springfield, Mittineague, 13 55
Weymouth, South, Union, 14 50
" and Braintree, 22 28
Worcester, Piedmont, 27 16
" Union Bible Class, 16 44
Mass. and R. I. W.H.M.A., 400 00
Mass., "Out of Town," 1 00

Michigan, $137.63.

Allegan, 3 43
Ann Arbor, Y.P.S.C.E., 5 00
Bangor, 1st, 4 20
Detroit, 1st, 110 00
Kalamazoo, Mrs. Knapp, 10 00
Six Lakes, 5 00

Minnesota, $164.38.

Alexandria, Rev. Medlar, 3 00
Benson, Rev. and Mrs. Heath, 10 00
" Howard Heath, 2 00
Duluth, L. E. Roe, 1 25
Graceville, 5 00
Lake Benton, 2 51
Lake Stay, 1 81
Minneapolis, Lyndale, 22 20
" Mrs. Bass, 1 00
" Mrs. Northrup, 5 00
" A Friend, by Mrs. Northrup, 5 00
" Rev. S. V. S. Fisher, 20 00
Morris, Rev. Richardson, 10 00
Plainview, 9 75
St. Charles, 7 00
St. Cloud and Sauk Rapids, 12 25
Upsala, Friends, 26 61
J. K. Okerthin, 20 00

Missouri, $185.28.

Cameron, W.M.S., 2 00
Green Ridge, W.M.S., 1 00
Kansas City, 1st W.M.S., 25 68
" Clyde, 11 10
" " W.M.S., 2 00
" Ivanhoe Park W.M.S., 1 50
" S. W. Tab. W.M.S., 1 00
" Westminister W.M.S., 10 00
Kidder, W.M.S., 1 00
Lebanon, W.M.S., 2 30
Meadville, W.M.S., 2 00
Pierce City, W.M.S., 2 00
Sedalia, 1st, W.M.S., 1 00
" 2d, W.M.S., 1 00
Springfield, 1st, W.M.S., 80 80
" Ger. Evan., 4 00
St. Joseph, W.M.S., 5 60

St. Louis, 1st, 25 00
" " W.M.S., 36 75
" Compton Hill W.M.S., 2 30
" Fountain Park W.M.S., 5 00
" Hyde Park W.M.S., 3 60
" Pilgrim W.M.S., 24 65
" Plymouth W.M.S., 1 00
" Mrs. Webb, 1 00
Willow Springs, W.M.S., 1 co
Windsor, 1 00

Montana, $91.99.

Absarokee, 7 00
Big Timber, 13 25
" S.S., 71
Billings, 34 16
Bozeman, Mrs. Moore, 50
Great Falls, 28 87
" S.S., 3 00
Laurel (2), 4 50

Nebraska, $35.01.

Columbus, 12 16
Stockham, German, 2 00
Sutton, German, 4 30
Willowdale, 2 60
Wisner, 2 95
York, 1st, 11 00

New Hampshire, $445.49.

Alstead, 2d, 2 28
Brentwood, East, 7 00
" " Y.P.S.C.E., 3 00
Exeter, Phillips, 15 00
Hinsdale, 3 33
Jeffrey, East Y.P.S.C.E., 5 00
Keene, 1st, 90 00
Walpole. 19 88
N.H.F.C.I. & H.M.U., 300 00

New Jersey, $47.

Chatham, 20 00
Jersey City, 1st W.H.M.S., 22 00
" " Y.P.S.C.E., 5 00

New York, $585.80.

Brooklyn, Central, 238 52
" " L.B.S., 100 00
" Clinton Ave. L.B.S., 50 00
" Pilgrims, 131 94
Columbus, 2 50
East Bloomfield, 8 34
New Rochelle, Swede, 3 00
Oswego, 6 50
Royalton, 4 50
Syracuse, Good Will C.W.S., 20 00
Wellsville, 1st, 20 50

North Dakota, $6.

Inkster, 5 00
Jamestown, Jr.Y.P.S.C.E., 1 00

Ohio, $93.85.

Akron, R. Davis, 1 00
Central, N. Conference, 3 00
Cincinnati, Walnut Hills Y.P.S.C.E., 2 00
Cleveland, Euclid Ave. W.A., 30 00
" " " Y.L., 4 50
" Union, 10 00
Collinwood, 4 20
Lorain, W.M.S., 3 80
Madison, W.M.S., 4 00
Painesville, Mrs. Richards, 1 00
Rock Creek, 6 35
Shandon, Miss Wilkins, 3 00
Springfield, 1st, 12 00
" Mrs. Atkinson, 2 co
Tallmadge, W.M.S., 6 00
Windham, Y.P.S.C.E., 1 00

Oklahoma, $6.29.

Alvaretta, 50
Hennessey, 90
Hobart, 50
Manchester, 20
Medford, 2 07
" Jr.Y.P.S.C.E., 50
Perkins, 10
Seward, 18
Springdale, 40
Union Center, 77
Wellston, 17

Pennsylvania, $10.

Scranton, Plymouth, 10 co

South Dakota, $61.65.

Beresford, 6 50
" W.M.S., 2 00
" Y.P.S.C.E., 50
Bowdle, 4 15
Oacoma, 8 00
Pioneer, 4 00
W.H.M.U. (2), 36 50

Texas, $12.50.

Dallas, Central S.S., 12 50

Vermont, $41.70.

Benson, 5 00
Bradford, 8 27
Bristol, 5 00
Brookfield, 2d, 4 43
Rupert, 10 co
Townshend, 9 00

Washington, $3.

Newport, 3 00

Wisconsin, $96.88.

Clintonville, 8 36
Green Bay, W.M.S., 5 00
Madison, Pilgrim, 14 00
Marchland, 4 25
Milwaukee, Grand Ave., 37 86
" Swede, 4 00
River Falls, 15 00
Royalton, 5 31
Wood Lake, Friends, 3 10

Loans Refunded, $5,028.

Los Angeles, Cal., Plymouth, on acct., 200 00
San Francisco, Cal., Richmond, " 102 50
Sanford, Fla., bal. " 125 00
Chicago, Ill., Cal. Av. S.S., " 64 50
" " South Peoples, " 50 co
Elmwood, Ill., " 5 00
Ft. Wayne, Ind., Plym., bal., " 500 00
Kansas City, Kans., 1st, " 50 00
Frostburg, Md., bal. " 100 00
Worcester, Mass., Armen., " 175 00
Duluth, Minn., Pilgrim, " 500 00
Old Orchard, Mo., " 225 00
Crawford, Neb., " 17 00
Lincoln, Neb., Plymouth, " 100 00
Omaha, Neb., Plymouth, " 100 00
Plainfield, N. J., Swede, " 100 00
Elmira, N. Y., " 100 00
Lockport, N. Y., East Ave., " 800 00
Newburgh, N. Y., " 164 00
Richmond Hill, N. Y., " 450 00
Wahpeton, N. D., " 75 00
Toledo, O., 2d, " 250 00
Oklahoma City, Okla., Har. Ave., " 100 00
Miners Mills, Pa., " 350 00

Tyler, Tex.,	on acct.,	45 00
Seattle, Wash., 1st German,	"	40 00
Spokane, Wash., Plym., bal.	"	100 00
Washburn, Wis.,	"	140 00

Interest, $14.30.

N.Y.M.N.B.,	14 30

Church-Building Quarterly, $0.90.

FOR PARTICULAR CHURCHES.

Illinois, $140.

Chicago, Miss A. B.,	100 00
Oak Park, 1st Bible Class,	40 00

Massachusetts, $25.75.

Everett, Mystic Side,	25 75

New York, $175.10.

Brooklyn, Nazarene,	175 10

Ohio, $106.

Cleveland, Euclid Ave.,	[illegible] 00
Oberlin, 1st,	35 75
" 2d,	60 25

FOR PARSONAGE-BUILDING.

California, $60.

Crockett,	on loan,	30 00
Lemon Grove,	"	20 00
Rosedale,	"	10 00

Colorado, $160.

Cripple Creek,	on loan,	25 00
Denver, Ohio Ave.,	"	60 00
Grand Junction,	"	60 00
Rye,	"	15 00

Connecticut, $107.

Fairfield, Memory of A. N.,		10 00
Hartford, Windsor Ave.,		10 00
Meriden, 1st L.B.S.,		18 00
Milford, Plymouth, Friends,		5 00
New Britain, South Y.P.S.C.E.,		2 00
Shelton,	on loan,	50 00
South Britain, M.C.,		12 00

Florida, $25.

New Smyrna,	on loan,	25 00

Idaho, $12.50.

Council,	on loan,	12 50

Illinois, $47.50.

Alto Pass,	on loan,	12 50
Kangley,	"	35 00

Indiana, $25.

Terre Haute, Plymouth,	on loan,	25 00

Iowa, $75.

Cedar Rapids, Beth.,	on loan,	25 00
Galt,	"	10 00
Strawberry Point,	"	25 00
Vining,	"	15 00

Kansas, $15.

Ford,	on loan,	15 00

Michigan, $65.04.

Carsonville (2),	on loan,	35 04
Honor,	"	20 00
Thompsonville,	"	10 00

Minnesota, $137.50.

Minneapolis, Vine,	on loan,	20 00
Sandstone,	"	25 00
St. Paul, Pacific,	"	37 50
Worthington,	"	55 00

Missouri $20.

Willow Springs,	on loan,	20 [illegible]

Montana, $25.

Laurel,	on loan,	10 00
Plains,	"	15 00

Nebraska, $156.

Arcadia,	on loan,	46 00
Loomis (2),	"	35 00
Lincoln, Plymouth,	"	75 00

New Mexico, $6.88.

Atrisco,	on loan,	6 88

New York, $62.50.

Morrisania,	on loan,	62 50

North Dakota, $25.

Inkster,	on loan,	25 00

Ohio, $52.50.

Cincinnati, Storrs,	on loan,	37 50
Ft. Recovery,	"	15 00

Oklahoma, $80.

Anadarko, 1st,	on loan,	30 00
Lawnview,	"	10 00
Oklahoma City, Har. Ave.,	"	20 00
Waukomis,		20 00

South Dakota, $62.50.

Mitchell,	on loan,	15 00
South Shore,	"	10 00
Springfield,	"	37 50

Utah, $52.50.

Provo,	on loan,	37 50
Robinson,	"	15 00

Washington, $142.50.

Chewelah,	on loan,	85 00
Fairhaven,	"	25 00
Natchez Valley,	"	17 50
Odessa, German,	"	15 00

Wisconsin, $12.50.

Gay's Mills,	on loan,	[illegible] 50

Receipts for Church Building	**$10,466 45**
" " Particular Churches	**446 85**
" " Parsonage Building	**1,427 42**
Total Receipts for the Month	**$12,340 72**

JUNE, 1904.

FOR CHURCH BUILDING.

California, $172.62.

Los Angeles, Central Ave.,	$14 75
" " " S.S.,	8 20
" Vernon,	13 50
Niles,	2 00
Rio Vista,	6 75
San Francisco, Bethany,	4 00
" Edward Coleman,	100 00
Seaside,	1 00
Stockton, S.S.,	5 82
Suisun,	13 90
Sunol,	2 70

Colorado, $29.85.

Colorado Springs, Mrs. M. C. G.,	25 00
Collbran,	4 85

Connecticut, $199.24.

Ansonia,	30 27
Bridgeport, Olivet,	5 00
Bristol, 1st,	25 00
East Hartford, 1st,	5 33
" Jr. S.S.,	8 50
Killingworth,	7 00
Niantic,	4 50
" S.S.,	1 00
" Y.P.S.C.E.,	1 00
Orange,	18 70
Preston,	10 00
Putnam, 2d,	21 83
Stanwich,	5 00
Stratford,	9 52
West Suffield,	8 34
Washington, 1st,	23 00
" Depot, Swede,	3 50
Wethersfield,	11 75

Florida, $29.50.

Avon Park,	3 50
Melbourne,	20 00
Oak Hill,	3 00
Winter Park, Aux..	3 00

Idaho, $2.25.

Wardner,	2 25

Illinois, $493.81.

Albion, M.B.,	1 40
Alton, W.S.,	11 50
Blue Island,	17 70
Chicago, Auburn Park,	18 15
" Leavitt St.,	11 55
" North Shore W.S.,	1 00
" Mrs. E. M. C.,	5 00
" Mrs. D.,	10 00
" Mrs. E. W. K.,	10 00
" Mrs. R. R. M.,	2 00
" Miss S.,	20 00
" A Friend,	5 00
" In Memoriam,	150 00
DeKalb, W.S.,	5 00
Des Plaines,	9 50
Dundee, Miss M. and Friends,	3 00
Elgin, Mrs. H.,	1 00
Elmhurst, Mrs. F. S. Rockwood,	3 00
Geneva, W.S.,	1 00
Lacon,	19 00
Mazon,	30 00
La Grange,	25 83
" Mrs. B.,	1 00
McLean,	4 21
Paxton, Mrs. S.,	5 00
Quincy, 1st,	26 25
Rantoul, W.S.,	5 00
Richmond,	7 00
Rockford, 2d,	46 43
Sandwich,	21 54
Sterling, Mrs. P.,	15 00
Waverly, Mrs. B.,	1 75

Iowa, $36.45.

Chester Center,	5 45
Clarion,	6 00
Dubuque, Summit W.S.,	13 00
Ft. Dodge,	9 00
Muscatine, 1st,	3 00

Kansas, $24.44.

Athol,	4 00
Kansas City, Plymouth,	2 16
State Association,	18 28

Maine, $7.80.

Fryeburg,	3 80
Portland, Mrs. R. B. Montague,	4 00

Massachusetts, $1,254.84.

Abington,	4 00
Andover, Ballardvale,	34 40
Ashby,	21 20
Attleboro, 2d,	72 57
Ayer, Mrs. R. J. Butterfield,	5 00
Beverly, Dane St.,	23 00
Blackstone,	10 00
Boston, Charlestown, Winthrop,	7 09
" Jamaica Plain, Boyleston,	15 76
" Shawmut,	144 90
Brockton, Porter S.S.,	5 00
East Northfield, from Readers of *Christian Work*,	5 00
Fall River, Central,	151 73
Framingham, South S.S.,	15 28
Granby,	8 00
Hadley, 1st,	10 88
Haverhill, French,	2 00
Interlachen,	10 42
Ipswich, South,	107 00
Lawrence, Samuel White,	50 00
Middleboro,	12 35
Millville,	5 00
Monson,	58 45
Peabody, South,	50 00
Pittsfield, 1st,	25 32
Plymouth, Pilgrimage,	5 11
Princeton,	16 25
Somerville, Broadway,	10 12
South Hadley, S.S.,	1 85
Townsend,	16 31
Wellesley Hills,	22 85
Worcester, Hope,	10 00
" Piedmont,	18 00
Mass. and R. I. W.H.M.A.,	300 00

Michigan, $93.62.

Canandaigua,	49 90
Clare,	2 15
Lansing, Pilgrim,	11 00
" Plymouth,	12 57
Pleasant Valley,	10 00
Thompsonville,	8 00

Minnesota, $25.98.

Duluth, Pilgrim, Friends in Council,	5 00
Granada,	3 00
Plainview,	1 00
Rochester,	14 38
Zumbrota,	2 60

Missouri, $107.67.

Cole Camp,	2 17
Pleasant Hill, Geo. M. Kellogg,	100 00

St. Louis, Mem., Mrs. G. W., 1 50
Willow Springs, 4 00

Montana, $34.25.

Absarokee, 2 00
Billings, S.S., 1 75
Great Falls, 00
Helena, 17 83
" S.S., 17
Missoula, 50

Nebraska, $43.13.

Carroll, 8 00
Crete, German, 9 08
Lincoln, Vine St., 13 60
Silver Creek, 5 00
Sutton, 1st, 7 45

New Hampshire, $54.75.

Bath, 6 00
Bennington, 3 48
Epping, 9 77
Gilsum, 3 00
Nashua, Pilgrim, , 21 50
Pelham, 11 00

New Jersey, $84.22.

Hoboken, Norwegian, 6 02
Jersey City, 1st, 25 45
Montclair, 1st, 52 75

New York, $4,109.73.

Blooming Grove, 19 00
Brooklyn, Flatbush, 42 30
Cortland, H.E.Ranney, Annuity, 4,000 00
Richmond Hill (refunded) 30 05
West Bloomfield, 16 11
Wilmington, Church and S.S., 2 27

North Carolina, $2.

Little's Mills, 2 00

North Dakota, $7.

Dwight, L.A.S., 7 00

Ohio, $59.50.

Akron, Mrs. J. A. Baldwin, 5 00
Cincinnati, Walnut Hills, 26 11
Cleveland, Hough Ave., 4 30
" Mrs. C. D. W., 2 00
Huntsburg, 1 50
Rootstown, K.E.S., 11 84
Steubenville, 3 75
Tallmadge, 5 00

Oklahoma. $5.

Deer Creek, 5 00

Oregon, $59.28.

Portland, 1st, 45 37
" Sylvan, 3 00
Salem, 1st S.S., 10 00
W.H.M.U., 91

South Dakota, $16.78.

Frankfort, 3 00
Hosmer, St. Paul, 3 00
Lebanon, 1 78
Parkston, 9 00

Tennessee, $23.20.

Memphis, Strangers, 18 20
Nashville, University, 5 00

Utah, $13.17.

Ogden, 13 17

Vermont, $541.43.

Barre, L.M., 5 00
Barton, W.H.M.S. (2), 14 30
Barton Landing, W.H.M S., 5 00
Bennington, 2d W.H.M.S., 7 50
Brandon, W.H.M.S., 5 00
Brattleboro Center, 3 00
" L.A. (2), 20 00
Burlington, 1st W.A., 25 36
" College St. W.H.M.S.(2), 20 81
Chester, 4 00
Cornwall, L.M.S., 5 50
Danville, 20 60
Derby, W.H.M.S., 2 00
Dorset, W.H.M.S., 35 00
Enosburg, W.H.M.S., 4 00
Fairfax, Friends, 2 00
Glover, W.H.M.S., 2 60
" West W.H.M.S., 5 00
Greensboro, W.H.M.S., 5 35
Hardwick, East W.H.M.S., 4 00
Jeffersonville, 5 00
Jericho Center, 5 00
Lowell, N. F. Allard, 1 00
Ludlow, L.H.M.S., 7 00
" W.H.M.S , 8 00
Lyndonville, 10 00
Manchester, W.H.M.S., 15 00
Middlebury, W.H.M.S., 10 00
Milton, W.H.M.S., 5 00
Montpelier, M.S , 5 00
Newbury, W.H M S., 8 00
" Wells River W.H.M.S., 5 00
New Haven, L.M., 4 85
Orwell, W.H.M.S., 8 00
Peacham, 7 00
Pittsford, W.H.M.S. (2), 25 00
Rupert, W.H.M.S., 5 37
Rutland, W.H.M.S., 10 00
Saxtons River, 10 00
St. Albans, W.H.M.S. (2), 26 85
St. Johnsbury, North W.A., 30 00
" South W.H.M.S. (2), 22 00
Springfield, W.H.M.S. (2), 15 00
Stowe, W.H.M.S., 8 00
Swanton, W.H.M.S., 10 00
Underhill, H.C., 8 25
Vergennes, W.H.M.S., 5 00
Waterbury, W.H.M.S. (2), 10 00
West Rutland, W.H.M.S., 3 00
Wilmington, W.H.M.S., 5 00
Windsor, 6 60
Woodstock, 14 40
" W.H.M.S., 20 00
" S.S., 4 25
W.H.M.U., 3 64

Washington, $3.

Roy 3 00

Wisconsin, $108.18.

Clear Lake, 5 00
Franksville, L.S., 10 00
Fond du Lac, M.S., 5 00
Genoa Junction, 6 04
Janesville, Miss J., 5 00
Mazomanie, 7 14
Lone Rock, 2 25
Menomonie, Mrs. K., 50 00
Mt. Zion, 2 00
Polar, 5 75
Union Grove, Mr. and Mrs. S., 10 00

Wyoming, $355.

Rock Springs, Union, sale of lot, 355 00

Loans Refunded, $4,016.41.

Pacific Grove, Cal., bal. on acct., 100 00
Seaside, Cal., on acct., 24 00
Cripple Creek, Colo., " 50 00
Avon Park, Fla., " 95 41
Warrensburg, Ill., " 35 00
Britt, Ia., Scan., " 25 00

Cedar Rapids, Ia., 1st,	on acct.,	200 00
Davenport, Ia., Beth.,	"	6 00
" " Edwards,	"	800 00
Riceville, Ia.,	"	500 00
North Topeka, Kans.,	"	50 00
Wichita, Kans., Plym.,	"	400 00
Hudson, Mass.	"	250 00
Ware, Mass., 1st,	"	5 70
Worcester, Mass, Armenian,	"	200 00
Port Huron, Mich., Ross Mem.,	"	25 00
Sauk Rapids, Minn., 1st,	"	15 00
Sleepy Eye, Minn.,	"	150 00
Albuquerque, N. Mex.	"	14 00
Binghamton, N.Y., Plym.,	"	60 00
Middletown, N.Y., North St.,	"	250 00
Cincinnati, O., Walnut Hills,	"	200 00
Portland, Oreg., 1st, W.M.S.,	on acct.,	32 30
Scranton, Pa., Puritan,	"	250 00
Tyler, Tex.,	"	15 00
Spokane, Wash., Pilgrim,	"	70 00
Medford, Wis.,	"	100 00
Polar, Wis.,	"	94 00

Interest, $928.45.

Davenport, Ia., Edwards,	on Church Loan,	120 00
Rochester, N. Y., Plymouth,	on Church Loan,	151 84
New York, Interest,		300 00
" F. T. Co.,		347 17
" N. M. B.,		9 44

Church-Building Quarterly, 15.75.

FOR PARTICULAR CHURCHES.

Illinois, $20.

Chicago, Mrs. T.,	20 00

Massachusetts, $124.79.

Boston Union,	124 79

Ohio, $50.

Wellington,	50 00

FOR PARSONAGE-BUILDING.

California, $115.

Lemon Grove.	on loan,	10 00
Oleander,	"	20 00
Pasadena, Lake Ave.,	"	25 00
Pico Heights,	"	25 00
Ventura,	"	35 00

Colorado, $30.

Julesburg,	on loan,	30 00

Georgia, $5.

Marietta,	on loan,	5 00

Illinois, $222.50.

Marshall,	on loan,	30 00
Melvin,	"	25 00
Moline, 2d,	"	25 00
Olney,	"	75 00
Rogers Park,	"	42 50
Springfield, Plymouth,	"	25 00

Indiana, $50.

East Chicago,	on loan,	35 00
Fremont,	"	15 00

Kansas, $12.50.

Severy,	on loan,	12 50

Louisiana, $20.

Kinder,	on loan,	20 00

Massachusetts, $100.

Littleton,	on loan,	100 00

Michigan, $110.

Central Lake,	on loan,	45 00
Essexville,	"	20 00
Kalkaska,	"	35 00
Sherman,	"	10 00

Minnesota, $95.

Barnesville,	on loan,	25 00
Cass Lake,	"	7 50
Culdrum,	on loan,	12 50
Granada,	"	5 00
Minneapolis, Open Door,	"	30 00
Walnut Grove,	"	15 00

Missouri, $100.

Carthage,	on loan,	100 00

Nebraska, $50.

Brewster,	on loan,	10 00
Hemingford,	"	10 00
Sargent,	"	30 00

New York, $62.50.

Bay Shore,	on loan,	37 50
Tallman,	"	25 00

North Dakota, $20.

Pingree,	on loan,	20 00

Oklahoma, $10.

Waynoka,	on loan,	10 00

Pennsylvania, $37.50.

Albion,	on loan,	12 50
Kane,	"	25 00

South Dakota, $221.29.

Aberdeen,	on loan,	45 00
Elk Point,	"	25 00
Henry,	"	66 29
Hetland,	"	20 00
Hudson.	"	40 00
Lebanon,	"	25 00

Washington, $142.50.

Brighton,	on loan,	75 00
Colfax,	"	55 00
Granite Falls,	"	12 50

Wisconsin, $75.

Elroy,	on loan,	25 00
Glenwood,	"	12 50
South Milwaukee, German,	"	37 50

Receipts for Church Building	**$12,958 30**
" " **Particular Churches**	**194 79**
" " **Parsonage Building**	**1,478 79**
Total Receipts for the Month	**$14,631 88**
Total Receipts for the Three Months	**$41,138 35**

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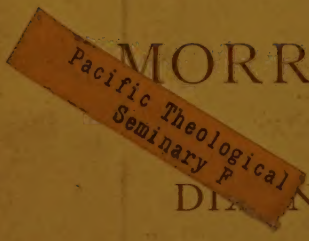

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